



**The Couer-**  
**saunce of Vertue,**  
teaching al faithful Chri-  
stians, howe they oughte  
daply to leade their lyfe, &  
leisurefully to spende their  
tyme, vnto the glorie of  
God and the healthe of  
theire owne Soules.

Newly corrected &  
augmented by  
Thomas  
Beard.

*Booke* (..) *out*  
**CVM PRIVILEGIO**  
**ad imprimendū solū.**



TO THE GODLY READER.

**G**race groweth after gouernance  
Is an old said saw in eche place  
If gouernance hath good resem-  
blaunce.

Grace delireth to folow the trace

Grace glorieth in godly gouernance  
Grace hasteth to her haule and palace.

Grace doth godly gouernance auance  
And cause it to excel in eche place.

Where gouernance is godly wise,  
Sage, Sober, honest, and prudent:

There doth grace, gloriously deuisse.  
To haue her seate aye permanent.

But if gouernance be wicked,  
Idle, wanton, vndiscrete and baine:

Grace which is godly disposed.  
With such gouernance can not remaine

This booke shall the instruct therfore,  
Thy life vertuously to lead:

That grace with the may euer more,  
Remain as Gods most blessed seide.

To fight against Satan and sinne,  
To reprieue errours and heresies:

To praye to God his grace to winne,  
In this booke to learn thou maist deuisse.

Take thou it therefore in good parte;  
As a ioyful iewel for thy wealth:  
And geue God thanks withall thy harte,  
Which by his word worketh thy health.

As for my trouail and paine:  
I craue none other recompence,  
But thy life vertuouſly to traine,  
That thou maiest enjoy Gods preſence.

F I N I S.

iii. Reg. i. If a mā be veremous, ther ſhal  
not an hear. of his ſet to the ground. But  
if wickednes ſhall be founde in him, he ſhall  
die for it.

Tobi iiii. Lone vertue all the daies of thy  
life, and walcke not in the waies of wicked-  
neſſe. For while thou ſtudeſt for vertues,  
thou ſhalt haue good ſucceſſe in all thinges  
that thou goeſt aboure, and ſo ſhall all thy  
that loue goodyeſſe.

**T**o the righte honourable and  
most vertuous pounge Lady Jane Semerly  
doughter to the hie and myghty Prince Ed-  
ward, duke of Somerset his grace. Thomas  
Beacon wisheth encrease of godlye  
knowledge in Christe Jesu  
our Lorde.

**T**here are no parents (moste godly Las-  
dy) that deserue better of the Christen  
publique weal, the thep which thozow  
gods gift hauinge children, employ all thep  
endeuours to train them by euery frō thep  
berp cradels in good letters and in the kno-  
ledge of goddes moste blessed wyl, that wryth  
their pong peres, learning, vertue and god-  
lines, map grow and encrease, and the pong-  
lings by this meanes be made at the laste  
auncient and perfect schollers in the mys-  
teries of Christes scole. This careful study &  
studious care for the vertuous bringing vp  
of yowth, God in tyme past earnestly requir-  
ed of all fathers and mothers in the coun-  
wele of his people the Israelites, and accord-  
ing to goddes .i. xlvj. commaundement suche  
as obtained, feared the Lorde their God, &  
wished we to their counterpe, refused no la-  
boure, nor paine, no coste, that their chylde  
might thozowe knowledge, vertue and lear-  
ning, be made worship and profitable members  
of

of the publique weale. Deu 4. 2. As I mape  
 passe over the aunciente and holpe Warriars  
 whiche were before the lawe of Moses  
 of whose diligence in the vertuous bring-  
 ing vp of their yonglings, it is more then  
 double wickednes to doubt, seinge we haue  
 this euident testimonie of Abraham euen at  
 gods own mouth. Shall I hide from Abra-  
 ham, saith God, that thing, which I intende  
 to do. Gen. 18. Scing that Abraham shalbe a  
 great and a mighty people, and all the naci-  
 ons of the earth shalbe blessed in him? I know  
 this also, that he wil commaunde his childre  
 and his household after him, that they kepe  
 the way of the Lord, and do after right and con-  
 science. What earnest diligence did the  
 noble and vertuous king David see in the  
 godly bringing vp of his children, speciall ye  
 of Salomon, that he might becom a Prince  
 worthy both for his godlines, learning, wis-  
 dom and pollicie, to rule in the common weale  
 after him? What godly instructions also  
 gaue he him, when he was at the poynte of  
 death? Behold, saith he, I must walke by the  
 way of all the world, neuertheless be stricke  
 and quiet thy self manfully, and se thou kepe  
 the appoyntment of the Lord thy God, that  
 thou walke in his wayes, and kepe his com-  
 mandementes, ordinances, lawes & testimo-  
 nies, as it is writte in the lawe of Moses. Ec

Likewile reade me of the aunciente father  
Tob, which taught his ponge sonne Tob  
to feare God from his infancie, and to ab-  
stain from all sinne. His exhortations are so  
godly and so mete for all persons to learne,  
that I thinke it not convenient to pas them  
ouer with silence. His wordes are these.

Werken my sonne what I wil say, and lay  
my wordes in thy harte as a foundation. My  
sonne whē I am dead bury me and after de-  
pise not thy mother, but honoure her all the  
daies of her life, and do to please her, and not  
to displease her. My sonne remember howe  
greate pearilles she suffered bearing the in  
her womb, and when she is deade, bury her in  
the same graue by me. Sonne reuerence our  
Lord God at all times, sinne not, nor breake  
not his commaundements, but loue vertue  
all the daies of thy life, and walke not in the  
waies of wickednes. For while thou studi-  
est for vertue, thou shalt haue good successe in  
all things that thou goest about, and so shalt  
all they that loue goodnes. Do almes of thy  
substance and be no niggard in doinge of it.  
Turne not thy face away, from any poore man  
as thou wouldest that God should not tourne  
away his face from thee. Beue as þ shalt be  
able, if thou haue muche, geue muche, and if  
thou haue little, geue of that little. For thou  
shalt lay by for thee a good treasure against the

Memor to 12th the



the bage of necessity. For almes deliuereth  
from death, and suffereth not the soul to com  
into darkenes. Almesse is a greate comfort  
before the hieft to al that vse it.

My sonne beware, kepe the frō all whores  
dome, and vse no euill companie besides thy  
wife. Suffer pride neuer to rule in thy mind  
no not in word. For death is ioynd to pride  
and much trouble, and to haughtines is ioynd  
displeasure and greate pouertie, and he is  
mother of hunger. Let no mans hire remain  
with thee, whose seruice thou haue had, but  
forthwith pay his wages, for vnto thee also  
seruing God, reward shalbe geuen.

Sonne be circumspect and ware in all thy  
deedes, and in all that thou dost, while thou  
liuest, be wise, and do not to any man y<sup>e</sup> thou  
wouldest not to be done vnto the. Drinke not  
wine vntil thou be droncke, nor carpe stroue  
with the by the way. Geue thy bread to the  
honger, and with thy clothes cover the na  
ked. What so euer thou haue more then is  
sufficent: geue it to the pore, & neuer grudge  
to be liberal. Set thy bread vpon the sepul  
chres of the iust, and bestow it not vpon the  
noughy. Take counsell alwaies of the wise, &  
despise no good counsell. Be alwaies pray  
ing vnto the Lorde, and beseeche him that he  
will ordie thy footsteps and waies, and prospe  
per thy deuises. For no people are wise, but  
the

the Lord him self is the geuer of all good  
thynges, and thynsteth downe who, and who  
he listeth. My sonne be not afraid, we lead a  
pore life in this world, notwithstanding if  
thou feare God, and studie to please hym,  
thou shalt haue goodes inoughe. Therefore  
my sonne, remember my preceptes, and put  
them not out of thy minde. A gaue, beinge  
ready to die, he called vnto him hys sonne &  
his sonnes children, and amonge all other  
thyngs he spake vnto him on this wise: kepe  
thou the lawe and commaundementes, and  
knowe thy selfe mercifull and iust, that thou  
mayest prosper. Haue God euer in thy re-  
membrance, and praise him at all tymes  
withall thy might. Tob. 14.

In like maner rede we of the Parents of  
that most godly and chaste woman Susan-  
na. whiche beinge righteous them selues,  
taughte thei ponge daughter to feare the  
Lord her God, euen from her berpe cradle,  
and diligently brought her vp, according to  
the lawe of Moyses. Dan. 13.

Blessed Luke also in his booke of the A-  
postles. Act. 22 maketh mencion of the four  
daughters of Philip the Euangelist, which  
did prophesy, that is to saie, were so godlye  
brought vp in the knowledge of gods most  
blessed law, that they were able to declare &  
expound the holy scriptures and mysteries

God according to this prophecy. Joel. ii.  
I wil pour out of my spirit vpon all flesh,  
and your sonnes, and your daughters shall  
prophesy. Doth not blessed Paul also com-  
mende Timothe because he had knowe the  
holp scriptures euen of a child.

Diuers histories moe mighte be alledged  
of the holpe scriptures to declare the  
careful studies and earnest labours, whiche  
the holpe fathers in time past took for the  
godlye and vertuous bringinge vp of thei-  
r younglings, that thei myght be fathers, not  
only of the bodye but also of the minde, and  
for their power satisfie the good will of  
God which requireth of all Parents, an ex-  
cess diligence and a watchinge eye in bring-  
inge vp their children in his nurture, and  
care, in his word and doctrine, but these for  
this present may seme abundantly to sat-  
isfie. Furthermore as touching the heathen,  
whiche of them all euen from the lowest both  
amongste the Romanes and the Grekes,  
with diuers other nations although hauing  
respect not vnto the glory of God, yet runne  
to the end of all studies ought to be direct-  
ed, but only vnto the auancement of thei  
selues, vnto the maintenaunce of good po-  
litique, ciuil and honest orders, vnto the be-  
hauour of rulinge in a common weale, vnto  
the polishing of their wit, vnto eloquence,  
vnto

unto immortallitie of their name, enforced  
not both them selues to be learned, and also  
soughte all meanes possible to haue the  
children brought vp in good letters? That  
they pōglings might become learned, what  
paines or costs refused the parentes? They  
sent their children from country to country,  
from one learned man to another. Maie o  
them called learned men home vnto the  
houses, gaue them honorable entertainmēt,  
greate giftes, and large stipendes for tea  
ching the children. There was no burthen  
to beaup, no labour to painful, no coste to  
chargeable for them, so that the children  
might proue learned. If they obtained that,  
they thought them selues worthy and right  
eous parentes, and to deserue wel bothe of  
their children and of the publike weale And  
as euery one of them excelled in worthines  
and authoritie, so laboured they that bothe  
them selues and their children should excell  
and pas the baser sort in learning in know  
ledge, in vertue and honest behauiour, in so  
much that if anye were vnlarned, and want  
ed the godly qualities of the minde, al be  
it he were of an honourable parentage, he  
was counted of no reputation, and called a  
stone a blocke, a beaste, a golden Slaue, a  
sheepe with a golden fleefe, an houlle traps  
ped with silver, an oke couered with purple  
tigh

such other despitefull names, so little  
 regarded (even amonge the heathen), was  
 of noble bloud, worldlie substance, sumptuous  
 apparell, gorgeous buildinge, delicate fare,  
 and what so ever becomes the foliſhe worlde,  
 wondereth at and make highlie extolleth, if  
 learning and vertue were absente. By this  
 meanes, came it to passe that Philip king of  
 the Macedonians, and his sonne Alexander,  
 Julius Cesar, Darius, Antonius Philoso-  
 phus the Emperour, Hieron Arcalus, Mar-  
 cuses, Juba, Dion Siracusanus, Thebanus  
 Epaminondas, Pompeius, Augustus, Tra-  
 janus, Antonius Pius, Claudius, Tiberius  
 Titus, Vespasianus, Domitianus, Aelius,  
 Adrianus: Galerius, Maximus, the sonnes  
 of Tiberius Gracchus, with other innume-  
 rable, became bothe learned, and the vn-  
 der fauourers of learninge, yea and the dis-  
 creet promoters of learned men. Manie of  
 them whiche were righte excellent Empe-  
 rours and noble kinges thoughte them sel-  
 ves more noble and more worthy of renowne  
 for thei learninge and vertue then for thei  
 imperiall dignitie and Princelike authori-  
 tie. When kynge Alphonsus heard a certen  
 man say, that learning was not semelpe for  
 a Prince, or for a noble man, he cried oute  
 and saide Vox bouis non hominis. This is the  
 voyce of an oxe and not of a man. When a  
 ceratage



certain man demanded of Socrates whether he thought the king of the Persians happy and blessed or not, he answered, I knowe not howe muche learninge and vertue he hath, meaning that the true felicity, happines, and wealthe consisteth not in the flittinge and vncertaine goodes of fortune, but in the constant and immortal treasure of the minde. The bringinge vp of youth in learning and honest qualities, was so much regarded amonge the Lacedemonians, that they made a lawe, who so euer did not sudge for the honest and vertuous training vp of theyr children in good letters and other necessary partes profitable for a common wealthe: the same should be deprived of all suche priueledges and liberties, as were due to true and faithfull Citizens. Our auncestors both among the people of God, and amonge the heathen, did consider, that the health, prosperitie, and safegarde of the common weale, doth principallie consist in the godly and vertuous bringing vp of youth. If they be learnedly and frutefull brought vp, they shall they after ward proue, some noble Magistrates, some wise and faithfull counsellours, some godly spirituall ministers, some learned schollemasters, some diligent labourers, some cunning artificers, some, yea and all obediēte Subiectes to the hie power,  
and

and profitable members of the common weale. Contrariwise, if they be broughte up in barbarous rudenes and without any civillitie or knowledge of good letters and such other necessary artes: it must nedes come to passe that they haibe rather pestilences the preservers of the common weale. Therefore did our elders aboue all thynges shewe earnest diligence about the godly traininge up of the yowthe, in honest and vertuous exercises, ever setting before their eyes, that learning to a noble man, is a topcal iewel, to the baser sort, a sure defence and a mighty bulwark, against the stout stormes of trowarde fortune, and to a common weale a precious preservative. In like manner my Lordes grace pour father a prince of noble renoum in whome as in a true mirrour liuelie shine the beautifull beames of right nobilitie, considering that the office of a worthy Parente appeareth in nothing so manifestly as in the godly bringinge up of yowthe in beauntyfull exercises, that is to say, in the knowledge of good letters and in the studie of gods most blessed worde, herewith my Ladies grace pour mother, a Ladde of notable godlines, and of singular pietye towarde the poor members of Christe, even from pour cradels studied to train and bringe up bothe my Lordes your brothers, and my Ladies your sisters,  
and

and you likewise his graces childre in good  
 literature, and in the knowledge of goddes  
 most helpe lawes. that ye maye learne from  
 your infancy to feare the Lord your God,  
 to walk in his godly ordinaunces, and so be  
 comen childe noble, not only for birthes sake  
 but also for learning and vertue, and for the  
 godly qualities of the minde. In the whiche  
 godly exercises ye haue so profited euen in  
 these your tender yeres, that ye haue not on  
 ly answered but also overcome the expecta  
 tion of many. If ye go forth accordinge to  
 your beginninges, I doubt not, but that ye  
 shal get to my Lordes grace, and to my Lad  
 dies grace your moste honorable Parents,  
 much renown, and to your selfe noble fame &  
 glorious immortalite. And albeit your good  
 Ladships brest is so furnished withall god  
 ly doctrine, that ye neede not my simple and  
 homely exhortations to moue you vnto god  
 lines and vertue, whereunto of your owne  
 disposition ye are most willingly bent and  
 enclined, yet to declare some parte of my  
 good wil toward your Ladship. I thought  
 it not good to let go the occasion offered by  
 to me. Certaine wekes past consideringe the  
 miserable face of this so much e wretched &  
 lamentable worlde, and weighing e wch my  
 selfe that the next and most redde waye to re  
 dre our miseries is to flye vnto God with

concluse

15 3 3 3 3 3 3 3  
 7 3 3 5

on continuall and hartie prayer. I made a booke  
 entitled: The Flour of godlye prayers, deuot-  
 ionally dedicated to my Ladys grace your mother, where  
 in are contained prayers not onely for all de-  
 grees and states of men, but also for all o-  
 ther thinges necessarie to be asked of God,  
 either for the body or for the soule. whiche  
 prayers I would with daily as occasion shall  
 in serue, to be vsed of the faithfull. Immediately  
 after the setting forth of these prayers, cer-  
 taine of my frendes came vnto me, and ear-  
 nestly required of me to peruse and correcte  
 the Sournauce of vertue, whiche aboute  
 .xiiij. yeres past, euen in the bloudy boisterous  
 burning time, when the reading of the holpe  
 Bible, the word of our soules healthe, was  
 forbidden the poore laie people I gathered  
 out of the holy scriptures, and caused to be  
 printed for the edifying of the simple and vn-  
 leained Christians. Yet suppressing my name  
 which at that time was odious to those ouers  
 that could not abide the glorious lighte of  
 goddes blessed word, that the booke myghte  
 haue the better successe, and be the more free  
 from Antichristes thondrebolts I knowing  
 my self debter to all good men, & to al theys  
 godly requests, perused the booke, wherein I  
 found so many fautes thow the negligēce  
 of the hongry printers, that very little with-  
 out any request of frends, mighte haue bene  
 thought

collected by me  
 Wm. Becon  
 1562

Christ our alone Saviour, who es-  
ter preserve your good Radi-  
ship in continual health and  
prosperous felicity.

ship in continual health and  
 prosperous felicity.  
 Amen.



# THE GOVERNANCE of vertue.

**H**ow a man shuld behaue him  
self in the morning when he ryseth.

When thou rysest in the Mornynge,  
looke that thou with all humblenes of  
mynde kneleſt down, & lyfting vp thy  
harte, thy handes and thyn eyes into  
heaven vnto God the father almighty,  
pray on this maner.

**A** prayer for the morning.



Lord God my heavenly  
Father, I moſte humbly  
thanke thee & thou of thy  
fatherly goodnes, haſte  
vouchſafed to defend me  
this night fro all euil: I  
moſte entyrelly beſech thee, to preſerue  
me alſo this day, both from ſynne &  
doynge any euil, and to geue me grace  
ſo to walke in the lycht of thy holpe  
worde

woorde, that I may bringe furth the  
frutes of the same vnto þy glory of thy  
blessed name, & the profit of my neigh-  
boure. Amen.

¶ After þy hast prayed on this maner,  
seeing we be al spinners, it shal be expe-  
dient (if thou hast cōuenient leasure) to  
confes thy self to God on this maner.

¶ A Confessio of our sinnes vnto  
God the Father.

**M**oste greuously haue I wretched  
sinnes offended thee my Lorde  
God and heauenly father, bothe  
in thought, woorde & dedde. in so muche  
that in my selfe I finde suche unwor-  
thines, that if I did not beholde thyne  
exceeding great mercies, set forth in  
thy deely beloued sonne our Lord and  
saviour Iesu Christ. I coulde not but  
despayre and wholly geue my selfe into  
the handes of Satan that olde enemy  
of man.

*Deus in excelsis deo*

of mankynde: But when thou seest the  
 grace and holy workynge, I loke vpon  
 thy mercyes offered freely to al faithfull  
 penitent sinners in thy sonne Christe  
 Iesu, for whose sake thou arte well  
 pleased with man, & of thy owne good  
 will forgiuest vs all our synnes. where  
 soeuer we flee vnto thee in his name,  
 I cease to despaire, and begiune to co  
 cerue an earnest faith and an vndoubt  
 ed hope of obtayning forgiveness of  
 all my synnes in Christes bloud for thy  
 louyng and fatherly promyse sake. I  
 therefore poore and wretched sinner,  
 moste humbly beseech thee for Christes  
 sake, to forgiue me all my synnes, wher  
 with from the daye of my birth vnto  
 this present tyme, I haue moste gre  
 uously offended thy fatherly goodness,  
 and to geue me grace so to resist the de  
 uill, the worlde, and the flesh, and so to  
 order my lyfe accordynge to thy blessed

will, that thou maiest delight in me as a father in his sonne : defend me from all euill, & worke in me al good thinges vnto the glory of thy holy name.

¶ After thy confessiō say the Lordes prayer, called the Vater noster, and so commendeng thy self vnto God, faule in hād with some honest and vertuous exercise, according to thy calling. But whatsoeuer thou doest, do it with purenes of hart and singlenes of eye, yea so do it as though God were present and looked vpo thee, as vndoubtedly he doth

### ¶ Of dynner.

When the tyme cōmeth, that thou shouldest refresh thy wepy and hongry body, approche vnto the table with reuerence, and when thou art set, lyft vp thy harte, thy hādes and thy eyes vnto heaue, & pray vnto God on this maner

### ¶ A praier before dinner.

¶ molte

## of Vertue.

**O** Moste gentill God and louinge father, whiche mercifully feedest all liuing creatures, wee beseeche thee, blesse vs and all these thy gyftes, whiche we at this present shall receiue of thy bounteous hande, for the refre- shing of our hongry bodies, and giue vs grace to do al thinges vnto the glo- ry of thy name, thozowe Iesu Christe our Lorde. Amen.

**O**f the behauiour at the table  
in Dynner tyme.

**W**hen thou hast thus prayed vnto God eat thy meate soberly and chris- tianly, eschewing al superfluitee, surfe- ting and drunkenship. Consider that thy meate and thy drinke, are the giftes of God, and are reuerently & thankfu- ly to be receiued. Remember that in the tyme of thy repast, thy behauiour be ho- nest & comely in all thynges. Lette thy



## The Governanuce

communication, as che Apostle salet, be wel sauoured and powdred with salt that is to say, seasoned with godly wisdom, that thou maist know how to answer euery man. Let no filthy talke procede out of thy mouth, but y<sup>e</sup> which is good to edifye, when nede is, that it may haue fauour with he hearers, remembering that thou shalt giue accounts at the day of iudgement for euery idle worde that thou speakest. Eschewe all dissolute and vncomefly laughinge, least thou be thereby counted wilde, w<sup>a</sup> con, foolyshe & without good maners. Let thy countenaunce be graue sober, modest, gentle and louyng towarde all that be at the table, & so fashion thy self in gesture, woord and deede, as though God and his aungels were vyubly present at the table. And when Dynner is done, geue thanks to god for his benefytes on this maner.

**A thanks**

## A thankes geuing after Dynner.

**V** We thanke thee O heavenly fa-  
ther for this oure foode, whiche  
being sanctified by thy woorde,  
thou hast vouchsafe at this present to  
geue vs: we beseeche thee, that thou wilt  
also feede our soules with the lyuely  
bread of the woorde, whiche cometh  
out of thy mouth, that we receyving at  
thy mercifull hande, meate bothe for  
our bodies and soules, maye lyue and  
growe in all godlynnes vnto the glorie  
of thy blessed name, thorow Iesu christ  
our Lorde. Amen.

## What is to be done after dynner.

**A**fter thou hast geuen thanks vnto  
God for thy repast, retorne vnto thy la-  
boure, and vertuously exerceyse thy self,  
according to thy vocation and calling.  
Employ earnest diligence about thy bu-

ques, and alwaye in thy mynde desire  
 God to blesse, to prospere and to bringe  
 to pas al thy counsels, deuises, trauay-  
 les, labours and enterpryses. Doo not  
 thy worke negligently and deceitfully,  
 but so labour as though God were pre-  
 sent, and behelde thee, as vnfaynedlye  
 he doth. Cursed be he sayth Hieremye,  
 that doth the Lordes worke deceitfully  
 S. Paule also exhorteth, that what so  
 euer we do we should do it hartely, as  
 though we did it vnto the Lorde, and  
 not vnto men, for as muche saith he, as  
 ye knowe that of the Lorde ye shall re-  
 ceive the rewarde of inheritaunce, for  
 ye serue the Lord Christ. Prea verely so  
 many as labour or trauayle in any ver-  
 tuous enterpryse, they serue God, and  
 of God shal they receyue their rewarde.  
 Therefore in thy calling labour earnest-  
 ly and diligently, what soeuer thou be,  
 seeking not only thyne own luere and a  
 vantage:

antage: but muche more the glory of  
god, and the profit of thy neighbour, as  
the Apostle saith: do al thinges vnto the  
glory of god. Agayne, let euery mā loke  
not for his own profit, but for the profit  
of other. Charitie seeketh not her own.

### Of Supper.

When the tyme is come, that thou  
halt leaue of thy worke, and prepare  
thy selfe vnto supper, euen with the same  
reuerence that thou camest vnto the ta-  
ble at dynner, come againe nowe: but  
before thou doest taste any meate, pray  
in this maner.

### A Prayer before Supper.

The eyes of all thinges looke vnto  
thee, O Lord, and thou geuest the  
meate in due tyme, thou openest  
thy hande, and fillest euery lyuing crea-  
ture with thy blessing: vouchsafe, O  
heauenly father for Christs sake, mercifully

refully to looke vpon vs, louingly to  
bless vs, & lyberally to geue vs grace  
so to taste of these thy creatures, that  
our bodies being satisfied with the mo-  
derate vse of the, we may be the more  
able to serue the our Lord god, and to  
profit our neyghbour, thow we Iesu  
Christe our Lorde, Amen.

**Of the behanour at the  
Table in Supper  
tyme.**

After thou hast thus prayed vnto god  
eate thy meat with a chearfull & thank-  
ful minde vsing the same modesty and  
honest behanour, that thou diddest vs  
at dinner. And when thou hast supped  
gyue thanks vnto god for his bene-  
fites on this wyse.

**A thankesgeuing after  
Supper.**



**O**f these thy benifytes, wherewith  
 thou haste refreshed oure hungrye  
 bodpes, we thancke thee (moſte mer-  
 cyfull father) deſyring thee that thou  
 wylte alſo feede oure ſoules with thy  
 true faith in the bloude of thy Sonne  
 Jeſu Chyiſte our Lorde, that we bele-  
 uynge ſtedfaſtly, and woorkynge dily-  
 gently thy holy will, may obtayne thy  
 glorious kingdome, thow we the ſame  
 Jeſu Chyiſte our Lorde. Amen.

### What to be doene after Supper.

**W**hen thou haſt on this wyſe geuen  
 thanks vnto ged, thou mayeſt dooe  
 what thou wylt, ſo it be godly and ho-  
 neſt, vntyll thou goeſt to bed. If thou  
 canſt rede, rede thou thy ſelf or els here  
 ſome other rede part of the holy ſcrip-  
 tures, that may be to the comfort of thy  
 ſelfe

selfe, and of so many as be with thee, or  
 els pas the tyme by friendly and honest  
 talke with some of thy louing and true  
 thy familiars, or els debate with thy  
 selfe, howe thou maiest moste conue-  
 niently bring that to passe, that thou  
 hast to do the next day folowynge.

### Of going to bed.

And when the tyme cometh, that thou  
 must go to bed, thou being in thy cham-  
 ber, call to remembraunce howe thou  
 hast spent the day past. If thou percei-  
 uest, that thou hast offended God in any  
 thyng at all, confesse thy faulte vnto  
 him with a repentaunt and sorrowfu-  
 l hart, and desire him of his great mercie  
 for Christes sake to forgiue thee, and  
 promise that vnto the uttermost of thy  
 power, his grace woorkyng with thee  
 thou wilt amed that wherein thou hast  
 offended, and walke more diligently

he rules of thy profession. Crye with  
 the Publicane, O god be mercifull to  
 me a synner. Cry with that lost sonne:  
 Father I haue synned against heauen  
 and in thy sight, & am no moze worthy  
 to be called thy sonne. Pray with Da-  
 uid: for thy names sake, O Lord, for-  
 geue me my synne for it is excedynge  
 muche. Thus with a faithfull harte  
 beleuing that thy synnes are forgeuen  
 thee, content thy selfe and quiet thy cō-  
 science. If thou perceyuest that thou  
 hast that daye cōmitted no notable cri-  
 me, then geue to God ryght hartly thā-  
 kes, whiche by his holpe spirite hath  
 wrought the same in thee, and desyre  
 him to encrease his giftes in thee, that  
 his glory may be shewed in all thy ac-  
 ts and deedes. This done, prepare thy  
 selfe to bedwarde, and when thou arte  
 ready to lye downe, lyft vp thyne hart,  
 thine eyes, and thy handes vnto heauen,  
 and

and pray to god on this maner.

A prayer to be sayde  
when we go to bed.

**I** thanke thee (O heauenly father) by  
thy dearelye beloued Sonne Iesu  
Christe our Lorde and Saviour  
that of thy free mercy thou haste pro  
ferued me this day from all hurtes,  
daungers.

Wouche safe also I meste humbly  
seche thee to kepe me this nyght, and  
to save me from all myne enemyes  
both bodely and ghostly. Gyue me  
body quietnes and slepe, but let  
mynde continually watche vnto thee  
thinke on thee, and on thy holy lawes  
when the cherefull lpght of the day  
shal spring and appere, I being wher  
both in body and mynde, may for  
tyrle agayne, bee thankefull vnto  
thee, and diligently walke in my

tion vnto the glozpe of thy blessed name, and the commoditie of my neygh-  
boure, thowme Iesus Chryste thy  
sunne. Amen.

[Whē thou hast thus praied, ly down  
in thy bed and say on this maner.

### The Prayer.

**O** Lorde God and my heauens  
father, I commende my bodye  
and soule into thy handes, that  
Christe whiche is our lyfe and re-  
urrection, thou mayeste defende me  
from euerlastynge deathe, and geue  
me that blessed and ioyfull lyfe of im-  
mortalitie, and that he whiche is the  
true lyght, may poure out the brighte-  
nes of hys grace into my harte, and  
conserue me both bodye and soule vn-  
til that daye of the glorious resurrec-  
tion, where the faythfull with ioyful  
wartes shall see the face to face, and  
foreuer



for enter reigne with the in glory. Amen.

Remedies against all kyndes  
of temptacions.

Again Idolatry.

If that olde ennemy Satan goerh about to perswade thee, that there be many goddes then one, resist hym with these Scriptures.

Sentences out of the olde  
Testament.

Exod. 20. I am the Lorde thy God  
Thou shalt haue none other Godde  
in my syght.

Deut. 4. Understand, and marke  
that the Lorde he is God in heauen  
house, and vpon the earth beneath, no  
ther is there any other god besides hym  
Deu. 6. Here Isracil, the Lorde our  
god is one Lorde.

of Vertue.

17

Deut. 32. Se how that I, yea that I  
am the Lorde and that there is no god  
but I.

Psalm. 81. Heare O my people I will  
charge thee, O Israel, that if thou wilt  
hearken vnto me, there shall no straunge  
god be in thee, neyther shalt thou wor-  
shyppe any other God. For I am the  
Lorde thy God.

Esa. 45. I am the lord, & there is none  
other. Besydes me there is no god.

I am the Lorde, & there is els none.  
It is I that created lyght and darke-  
nes. I make peacc and trouble, yea eu-  
er I the Lorde do all these thynges.

Am not I the Lorde? is there anye  
god but I? A god that is righteous,  
and suche one as sauerth, there is none  
besides me.

Turne vnto me all ye coastes of the  
worlde and ye shalbe sated, for I am  
god, and there is els none.

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**Mat. 2.** Have we not all one father?  
hath not one god made vs?

**An example out of the old  
Testament.**

**Gen. 8.** Abraham sawe thre, & wor-  
shypped one.

**Sentences out of the new  
Testament.**

**Math. 4.** Thou shalt worship the  
Lorde thy god, and hym only shalt thou  
serue.

**1. Cor. 8.** We haue but one God, which  
is the Father, of whom are al thinges,  
and we in him, and one Lorde Iesus  
Christe, by whome are all thinges, and  
we in him.

**Ephe. 4.** There is one Lorde, one  
faith, one baptism, one God, and Fa-  
ther of all, which is aboue all, & tho  
Come all, and in you all.

1. **Tim. 2.** There is one God, and one mediator betwene God and mā, euen the man Christ Iesu, which gaue him selfe a ranfome for all men.

1. **John. 3.** There are thre whiche beare reuerence in heauen, the father, the worde, and the holy ghost. And these thre are one.

**Against infidelitie or  
misbeliefe.**

**I**f hath at any time moueth thee vnto infidelitie or misbelief, either toward God or his worde, by no meanes leane vnto him: but against his temptation examine thy self with these holy scriptures.

**Sentences out of the olde  
Testament.**

**Exod. 7.** If ye do not beleue, there shall no promise be kept with you.

**L. 4.**

**Iere.**

Jerem. 17. Thy eyes, O Lorde, loke  
vpon fayth.

Abacu. 2. The righteous shall lyue  
by fayth.

Psal. 2. I will mary the vnto me  
in fayth, and thou shalt knowe that I  
am the Lorde.

Psal. 78. The wrath of the lorde  
came vpo Israel, because they beleued  
not in God, nor trusted not in his sa-  
uing health.

Sap. 2. The Lorde doth appeare  
vnto them that hath fayth in him.

Eccl. 2. Wo be to the dissolute in  
hart, that beleue not God, and therfore  
shall they not be defended of hym.

Eccl. 33. In all thy woorkes put  
thy trust in God from thy whyle hart,  
for that is the keping of the commaun-  
dementes. Who so beleueth Goddes  
worde taketh hede to the commaunde-  
mentes: and he that putteth his trust  
in the



in the Worde shall want nothyng.

**Examples out of the olde  
Testament.**

**Gen. 15.** Abraham beleued God, & it was reckened vnto hym for righte-  
ousnes.

**1. Reg. 17.** Dauid beyng a younge-  
man and of lytle stature thorow fayth  
in the name of the Worde of hostes,  
foughte with that proude monstrous  
Gyaunte Goliath the Philistine, and  
slew hym.

**Dan. 3.** Sydrach Misach, and Ab-  
denago thorow fayth, chosed rather to  
be cast into a whote burnyng fornace,  
then at the kynges commaundement  
to commit idolatry, and to worshyppe  
straunge Gods.

**Dan. 6.** Daniel thorow faith, wyl-  
shed rather to be caste quicke into the  
denne of Lyons, then by the space of

chryſt dages, not to praye vnto the  
Lord his God, according to the kinges  
commaundement.

### Sentences out of the newe Testament.

Mat. 16. He that beleueth and is  
baptized ſhalbe ſaued. But he that be-  
leueth not, ſhalbe condemned.

John. 1. As many as receiued chriſt  
he gaue them power to bee ſonnes of  
god, in that they beleue on his name.

John. 3. As Moſes lyfted vp the ſer-  
pent in the wyldernes: ſo muſt the ſon  
of man be lyfted vp, that ſo many as  
byleue in hym maye not perſhe, but  
haue euerlaſting lyfe. For God hath  
ſo dearly beloved the worlde, that he  
gaue his only begottē ſonne, that eue-  
ry one that beleueth in hym, may not  
perſhe, but haue euerlaſting lyfe.

He that beleueth in the ſonne of  
god,

god, is not condemned. But he that beleeueth not, is already condemned, because he hath not beleued in the name of the only begotten Sonne of god.

He that beleeueth in the Sonne hath euertlasting lyfe, but he that beleeueth not in the Sonne, shall not see lyfe, but the wrath of god abydeeth vpon hym.

John. 6. This is the will of hym that sent me, that euery one that seeth the Sonne and beleeueth on hym, should haue euertlasting lyfe, and I wyll rayse hym vp at the last day.

John. 11. I am the resurrection and life, he that beleeueth in me, although he were dead, yet shall he lyue, and euery one that lyueth & beleeueth in me, shall not dye euertlastingly.

John. 14. Ye beleeue in god, beleeue also in me, sayeth Christe.

Mat. 13. Be it knowen vnto you, ye men and brethren, that thowoe the  
 L. 114. name

name of Christ, is preached vnto you, the forgiveness of sinnes, and that by hym are all that beleue iustified from all thynges, from the whiche ye coulde not be iustified by the lawe of Moyses.

Act. 15. With fayth doth god purifie our hertes.

Rom. 3. The righteousness that is allowed before god cometh by the faythe of Iesu Christe vnto all, and vpon all that beleue.

Rom. 5. We being iustified by faith are at peace with god, thow our lord Iesu Christ, by whome we haue a way in, thow fayth vnto this grace, wherin we stande, and reioyce in hope of the prayse that shalbe geuen of god.

Rs. 10. Christ is the perfect fulfilling of the lawe, to iustifie euery one that beleueth.

Esa. 28. If thou wilt knowledge with thy mouth, that Iesus is the lord,  
and

and beleue with thy hart, that god ray-  
seth hym from death, thou shalt be sa-  
ued. For the beliefe of the harte iustifi-  
eth, and to knowledge with the mouth  
maketh a man safe. For the scripture  
sayth: whosoever beleueth on hym, shall  
not be ashamed.

Ro. 14. What soeuer is not of faith  
is synne.

Gal. 3. All ye are sonnes of god, be-  
cause ye haue beleued in Christ Iesu.

Gal. 4. In Christe Iesu neyther is  
circumcision any thyng worth, nor  
uncircumcision, but faith whiche wor-  
keth by loue.

Ephe. 2. By grace are ye saued thro-  
we faith, yea and that not of youre  
elues. It is the gift of god, and com-  
meth not of workes, because no man  
shold boast hym selfe.

Ephe. 6. Aboue all thinges take vpon  
you the Shield of faith whereby ye  
maye



maye be able to quench all the fiery darts of the deuill.

Heb. 11. Without faith it is not possible to please god. For he that cometh vnto god, muste beleue that god is, and that he is a rewarder to them that seke hym.

1. Pet. 5. Be ye sober and watch, for your aduersary the deuill goeth about lyke a roaring Lyon, seeking whome he may deuoure, whome see that ye resist with a stronge faith.

This is the victorie whiche ouercometh the worlde, euen our faith.

### Examples out of the new Testament.

Math. 9. The woman that was diseased by the space of. 12. yeares of the bloudye pisse, thow she sayth was made whole.

Math. 15. The woman of Canaan  
thow she

thorowe saythe obtayned of Christe  
health for her daughter.

Mat. 9. The father of the chyld  
possessed with a deuyll from his child:  
hode, obtayned of Christe thorowe  
fayth, perfect health for his sonne.

Mar. 10. Bartimeus the blynd man  
thorowe saythe recouered his syght.

Luke. 7. A certayne synfull woman  
thorowe saythe obtayned of Christ for-  
giveness of all her synnes.

Actes. 5. The Apostles of Christe  
thorowe saythe, notwithstanding the  
ye priestes commaundement, conti-  
nued in the preachynge of Christes  
gospell, and bothe patiently, ioyfully  
and thankfullye suffered al kyndes of  
displeasure for þe name of y lord Iesu.

Rede the. 11. chapter of the Epistle  
unto the Hebrewes, where thou shalte  
fnde plenty of examples concernynge  
this matter.

In an

Against the heresy of such  
as deny Iesu Christ.  
to be God.

If Satan at any tyme moueth thee  
to doubte of the godhead of Christ  
as though he were only man and not  
god, a creature or a thyng made, and  
not the creator & maker of al thynges  
enarme thy self against hym with these  
Scriptures.

### Sentences out of the olde Testament

Esa. 9. Vnto vs a childe is borne  
and vnto vs a Sonne is geuen, vpon  
his shoulder doth the kyngdome lye,  
he is called with his owne name, wonderfull,  
the geuer of counceyl, the mighty  
god, the euerlasting father, the prince  
of peace. &c.

Esa. 25. In that day it shall be said

Lo, this is our god, we haue waited  
for him, and he shall saue vs. This is  
the Lord, in whome we haue hoped,  
we shalbe merry and reioyce in the sal-  
uacion that commeth of hym.

Esay. 35. They shall see the glory of  
the Lord, and the maiestie of our god.  
And therfore strengthe the weake han-  
des, and comforte the feeble knees, saye  
vnto them that are of a fearfull hart,  
be of good chere and feare not.

Beholde youre god commeth to take  
vengeaunce, and you shall see the re-  
warde that god geueth. God commeth  
his owne selfe, and will deliuer you.

Then shall the eyes of the blinde bee  
lyghtened, and the eares of the deafe o-  
pened. Then shall the lame man leape  
as an harte, and the dumme mannes  
tunge shalbe loosened.

Esa. 64. O that thou wouldest cleue  
the heauens in fowder, and come down.

Dan.

**Dan. 4.** Beholde, I see foure men  
goynge loke in the myddest of the fyre, &  
nothyng hurt, and the fourth is lyght  
the sonne of god to loke vpon.

**De. 11.** Out of Egypt haue I cal-  
led my sonne.

**Baru. 5.** This is our god, and there  
shall none other bee compared vnto  
hym. It is he that hath founde our all  
wyldome, and hath geuen her vnto Ja-  
cob his seruauant, and to Israel his  
beloued.

Afttrwarde did he slye we hym selfe  
vpon earth, and dwelt among men.

**Isal. 2.** The Lord sayde vnto me,  
thou art my sonne, this day haue I be-  
gotten thee.

**Isal. 45.** Thy seat (O god) endureth  
for euer, the Scepter of thy kyng-  
dome is a ryght Scepter.

**Pro. 7.** The Lorde hym selfe had  
me in possession in the begynnyng of

his



his wayes, or euer he began his wor-  
kes a fore tyme, I haue been ordeyned  
from euertlastyng, and from the begyn-  
nyng or euer the earth was made.

When I was bozne, there were ned-  
der depthes nor spynges of water.

Before the foundations of the moun-  
taynes, were layde, yea before all hyls  
was I bozne. The earth and all that  
is vpon the earthe, was not yet made,  
so not the ground it self. For when he  
made the heauens I was present, whe-  
n he set vp the depthes in order, when he  
chaunged the cloudes aboue, when he fa-  
stened the spynges of the depe, whe-  
n he put the sea within certayne bondes,  
that þe waters shoud not go ouer their  
markes that he commaunded. When  
he layed the foundacions of the earth,  
I was with hym, ordyng al thynges,  
helpyng dayly, and reioysyng alwaye  
before hym.

I came

I came out of the moſte hyeſt fyrſt  
Bozne before all Creatures.

Ecc. 24. I cauſed the lycht that  
ſayleth not to ariſe in the heauen, and  
couered all the earth as a cloude.

2. Reg. 7. I wyll be his father, and  
he ſhalbe my ſonne.

### Examples out of the old Teſtament.

Gen. 1. When god had created the  
earth and all thynges therein, he ſayde  
Let vs make man in oure image, after  
our owne lykennes: this worde, vs, doth  
evidently declare that there be thre per-  
ſones in the godhead, the Father, and  
the Sonne, and the holy ghoſt. Where  
of it manifeſtlye foloweth, that as the  
Father is god, and the holy ghoſt god,  
ſo lykewyſe is the Sonne god, yea true  
and naturall god, begotten of god the  
Father from euerlaſtyng.

*He ſat wytho ſynners*

Gene. 18. Abraham saue thre, and worshipped one, saying: Lord I beseeche thee, if I haue founde fauoure in thy syght, go not away fro thy seruant. Here it is euident also, that ther are thre persōs in the deity, and yet notwithstandinge they thre are one god. Therfore lyke as the fyrste and the seconde persons in the deytie are very God (I meane the Father and the holy ghost) so likewyse is the seconde personne in the Trinitye, I meane the sonne, true and naturall god, worthy all honour and glozy for euermore.

Exod. 3. God sayd vnto Moyses I am the god of thy father, & god of Abraham, the god of Isaac, & the god of Jacob. Here also is euidently declared the blessing and glorious Trinitie, and that there be thre persons in the godhead, and yet one god: so &

D

as the

firste & second  
euen unto us

as the father is god & the holy ghost  
god. so Ihesus xpc is the sonne god.

Esay. 6. In the same yeare that  
kyng Dyrak dyed, I sawe the Lorde,  
sayeth the Prophet Esay, serryng vp  
on an hygh & glorious scate, and his  
trayne filled y<sup>e</sup> tēple. And about hym  
stode Seraphins, wherof euerie one  
had .6. wynges. With twaine eche co  
uered his face, with twayne his fete,  
and with twayne did he flye. They  
cried also eche one to another on this  
maner. Holy, holy, holy, is the Lorde  
of hostes. The whole worlde is ful of  
his glory. This woorde holy thryse  
reherced, doth also manifestly declare  
that there are thre persones in the  
godheade, and that they thre are one  
god: Christe therefore the seconde per  
son in the trinite, is very god.

Dan. 4. Kyng Nabuchodonosor  
comaunded these thre men, Sidrach  
Misach

Misach and Abdenago, to be cast in  
 to an exceeding hote burning oven,  
 because they wold not become idola-  
 tours and at his commaundement, fall  
 down & worshippe the golden image.  
 And when they were bound in theyr  
 coates, hosen, shoes, with their other  
 garmentes & cast into y<sup>e</sup> hot burning  
 oven, the kyng looked into the oven, &  
 sayde vnto his counsell: dyd ye not  
 caste these thre menne bounde into  
 the fyre? They answered vnto the  
 kyng, yea, O kyng. He answered  
 and sayde, lo for all that, yet do I se  
 foure men goinge lofe in the myd-  
 dest of the fyre, and nothyng cor-  
 rupte, and the fourthe is lyke the  
 sonne of god to loke vpon. Here is  
 a manifest testimony that Iesu Crist  
 is the sonne of God, and God hym-  
 self, as we shal evidently learne of y<sup>e</sup>  
 histories of the new Testamēt.



## Sentences out of the new Testament.

Mat. 1. His name shal be called Emmanuel, whiche is by interpretacion God with vs or god and man.

Mat. 3. 17. This is my welbeloued son, in whom I haue great pleasure.

Mat. 16. Thou art Christ the son of the lyuing god.

Math. 27. Without all doubt this was the sonne of god.

Luc. 1. He shal be great, & shalbe called the sonne of the most highest.

That holy thyng whiche shall be borne, shal be called the sonne of god.

John. 1. In the begynning was the worde and the worde was with god, and the worde was god.

We sawe the glory of the worde, as the glory of the only begotten sonne of the father.

No mā hath sene god at any tyme,  
the only begottē son, whiche is in the  
bosome of the father, he hath decla-  
red him. Thou art ꝑ son of god, thou  
art the kyng of Israel.

John. 3. He that beleueth not, is cō-  
dēned alreedy, because he beleueth not  
in the name of the only begotten son  
of god. The Father loueth the sonne  
and hath geuen all thynges into hys  
hand. He that beleueth the sōne hath  
euerlasting lyfe, & he ꝑ beleueth not  
on the sonne, shall not se lyfe, but the  
wyath of god abideth on him.

John. 6. I am that liuinge bread,  
whiche came downe from heauen.

John. 8. Except ye beleue ꝑ I am ꝑ  
son of god, ye shall die in your sins.

John. 10. I & my father are one.

Joh. 11. I beleue ꝑ thou art Christ  
the sonne of god, whiche should come  
into the worlde.

John. 14. Doeſt thou not beleue, & I am in the father, & the father is in me?

John. 17. This is euerlaſting life, eue to know thee the alone true god, & whom thou haſt ſent Jeſus Chriſt.

John. 20. O father thou loueſt me before the worlde was made.

Theſe thynges are written, that ye might beleue, that Jeſus is Chriſte the ſonne of God: and that in beleuyng, ye mighte haue life thowow his name.

Rom. 2. Jeſus Chriſte was declared to be the ſonne of god with power of the holy ghoſt,

Coloſ. 1. Chriſt is the image of the inuiſible God, fyrſte begotten of all creatures. For by hym were al thynges created, thynges that are in heauen and thynges that are on earthe, thinges viſible and thinges inuiſible, whether thei be maieſtie or Lordſhip  
eicher

either rule or power. All thynges are created by hym and in hym, and he is before al thynges, & in him al thynges haue their being.

**Citus. 2.** We looke for that blessed hope and glorious appearing of the greate God and oure sauoure Iesu Churste.

**Hebze. 1.** God in tyme past diuersly and many wayes spake vnto the fathers by the Prophetes, but in these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heyre of all thynges, by whome also he made the worlde. Which sonne beyng the brightnes of his glorie, and verie ymage of his substance, bearynge vp all thynges with the word of his power, hath in his owne person purged our sinnes, and is sitten on the right hand of the maiestie on hye, and is more excellent then

**D. iij.**

the

the aungels, in asmuch as he hath by inheritaunce obtayned a more excellent name then they haue. For vnto whiche of the aungels sayd he at any time: Psal. 2. Thou art my son, this day begat I thee. And agayne, I wil be his father and he shalbe my sonne.

Act. 13. And agayne, when he bringeth in the first begotten sonne into the worlde, he sayth: and all the aungels of god shall worshyp hym. And of the angels he saith: he maketh his aungels spirites, and his ministers flames of fyre. But vnto the sonne he sayeth: God, thy seate shalbe for euer and euer. The scepter of thy kingdō is a ryght scepter.

He. 13. Iesus Christ yester day & to day, and the same cōtinueth for euer. Who is lyer, but he that denieth that Iesus is Christ? The same is the Antechriste that denpeth the father & the sonne,



sonne, whosocuer denyeth the sonne,  
 the same hath not the father. Let ther  
 fore abide in you that same, which ye  
 hearde from the begynnyng. If that  
 whiche ye heard from the begynning  
 shall remayne in you: ye also shal cō-  
 tinue in the sonne and in the father,  
 and this is the promyse that he hath  
 promysed vs, euen euermoring lyfe.

1. Iohn. 3. For this purpose appea-  
 red the son of god, to lose the workes  
 of the deuell.

This is gods commaundement,  
 that wee beleue on the name of hys  
 sonne Iesus Christ.

1. Iohn. 4. In this appeared the loue  
 of god towarde vs, because that god  
 sent his only begottē sonne into the  
 worlde & we might liue thow him.

1. Iohn. 5. Who is it, that ouercom-  
 eth the worlde, but he whiche bele-  
 ueth that Iesus is the sonne of god.

God

God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not lyfe.

We knowe that the sonne of God is come, and hath geuen vs a mynde to knowe him, whiche is true, and we are in him that is true, euē in his son Iesus Christ. The same is very god and eternall lyfe.

### Examples out of the new Testament.

Math. 3. 17. God the father proclaimed Iesu Christe bothe when he was baptised and transfigured, he is only begotten. naturall and welbeloued sonne, sayinge: this is my dearely beloued sonne, in whome I haue great pleasure.

Math. 8. Two men possessed with

Deuils

Deuils called Iesu the sonne of god,  
 saying: O Iesu the sonne of God,  
 what haue we to do with the.

Mat. 13. The men whiche were in  
 the shippe, seeing that the wynde cea-  
 sed so sone as Christ was come into  
 the shyppe, said vnto hym: truly thou  
 art the sonne of God.

Matt. 17. When Christe deman-  
 ded of his Disciples, whome they  
 thought hym to be, Peter in y<sup>e</sup> name  
 of all the disciples answered & said: y<sup>e</sup>  
 art Christ the son of the lyuing god.

Matt. 26. When byshop Caiphas  
 saide vnto Christ, I charge thee in y<sup>e</sup>  
 name of the liuing God, that thou tel  
 us whether thou be Christ the son of  
 God. Christ answered: thou hast said  
 true: thelesse I saye vnto you, here  
 after shall ye see the sonne of manne  
 sitting on the right hande of power,  
 and come in the cloudes of the skye.

Matt.

Mat. 26. When the Centurion  
they that were with hym watchynge  
Jesus, saw the earthquake, and those  
thinges whiche happened they feared  
greatly, saying: Of a surety this was  
the sonne of god.

Mat. 9. They brought to Christ  
man sicke of the palsey, lyinge in  
bed, and when Jesus sawe the faythe  
of them, he said to the sick of the pa-  
se, sonne be of good chere. Thy sin-  
ne be forgiven thee. And behold certain  
of the Scribes saide in their selues  
this manne blasphemeth. And when  
Jesus sawe their thoughtes, he sayd  
wherfor thinke ye euil in your hartes.  
Here Christ proueth him selfe God  
gainst all his enemies twoo maner  
wayes. First in that he forgiveth sin-  
nes. For no man can forgeue sin but  
God alone. Secondly, in that he knoweth  
with the very hyd & secret thoughtes  
of men.

of menne. For who searcheth the  
hartes & reynes of men, but god only.

Mark. 15. When a certaine man  
possessed with an vnclen spirit sawe  
Christ a far of, he came running and  
worshypped him, & cried with a loude  
voice, saying: What haue I to doe  
with thee, O Iesu, thou sonne of the  
moste hyghest God?

Mark. 14. The hyghe priest asked  
Iesu, and sayde vnto hym, arte thou  
Christ the sonne of the blessed? He an-  
swered, I am. And ye shal se y son of  
man sitting on the right hand of po-  
wer, & coming in y cloudes of heaue.

John. 1. Christ sayd vnto Natha-  
nael: Before that Philip called thee,  
God was with thee. Nathanael answered & said  
vnto him: rabby, thou art euē y very  
son of god, thou art the king of Isra-  
el. Iesus answered & said vnto hym.

Because,



Because I said vnto thee. I saw thee vnder the figtree, thou beleeuest, thou shalt see greater things then these. And he said vnto the. verely verely I saye vnto you, hereafter shal ye see heauen open, & the angels of God ascending & descending ouer the sonne of man.

John. 2. The miracle which Christ wrought at the mariage in Cana by turnynge water into wyne, proueth hym manifestly to be god.

John. 6. After the Sermon that Christ made of the eating of his flesh and the drinkeyng of his bloud, many of his disciples vnderstandinge his wordes grossely (as the Pharisees do vnderstande the wordes of the Lord Supper) wente back and forsoke hym and walked no more with him. Then sayde Iesus to the twelue, wyl ye also goe awaye? Then Simon Peter answered hym: Lord, to whome shal we goe

We goe

we go: Thou hast the wordes of eter-  
 nall life, and we beleue & are sure that  
 thou art Christ y<sup>e</sup> son of y<sup>e</sup> living god  
 John. 9. Iesus heard that s<sup>t</sup> Iewes  
 had excommunicate the blynde man,  
 whome he had made to see, & when he  
 found him, he said vnto him: dost  
 thou beleue on the sonne of god? He  
 answered and sayd: who is it Lord  
 that I might beleue on him? And Je-  
 sus sayde vnto hym: thou haste scene  
 him, and he it is that talcketh with  
 thee. And he sayd: Lord I beleue, and  
 worshypped hym.

John. 11. Martha said vnto Christ  
 beleue y<sup>e</sup> thou art Christ the son of  
 god, which shuld come into y<sup>e</sup> worlde.  
 John. 20. Iesus sayde to Thomas,  
 put thy finger hither, & se my hande  
 & reache hither thy hande, & thurst  
 into my side, and be no more sayth-  
 but beleuing. Thomas answered  
 and

ted and sayde vnto hym : My Lorde  
and my God. Iesus sayde vnto hym  
Thomas, because thou haste seen me  
thou hast beleued, blessed art they that  
haue not seen, and yet haue beleued.

Actes. 8. The Eunuche sayed vnto  
Phillip: se here is water, what doest  
let me to be baptised? Phillip sayde  
vnto him. If thou beleue with all thyn  
heart, thou mayest. And he answered  
and sayd, I beleue that Iesus Christ  
is the sonne of God.

The restorynge of the blynde to  
their syghte, the raydynge vpp of the  
dead vnto lyfe, the cleuynge of the  
lepers, the healing of them that were  
dyscased with the palsey, the restor-  
ynge of men possessed with Deuyls  
and vnclene spirites to their wholsome  
mynde, the makynge of the deafe  
heare, and the dumme to speake, with  
the other myracles of Christ wrought

doore euidentlye proue Christe to bee  
the naturall sonne of God, yea and  
God hym selfe.

Against the heresy of them  
which holde that Iesus Christ  
the son of God toke no flesh  
of Mary his mother.

¶ If either Hathan with his subt  
le suggestions, or any of his deceit  
ful workmen with their crafty rea  
sons and falsifying y<sup>e</sup> holy scripturs,  
go about to perswade the that Iesus  
Christ the son of god, toke no flesh of  
that blessed virgin Mary his mother;  
but brought his body with him from  
heauen, enarme thy selfe with these  
authorities of Gods woorde against  
their pestilente & damnable darteres.

Sentences out of the olde  
Testament.

Gen. 3. I will set enemy betwene

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the and the woman, betwene thy seede and her seede. The verpe selfe same seede shal tread downe thy heade, and thou shalt tread vpon his heale.

In thee all kinreds of the earthe shalbe blessed.

Gene. xxi. In thy seede shall all the nacions of the earth be blessed.

Gene. xlix. The scepter shal not depart from Iuda, and a law geuer fro betwene his fecte, vntil Siloe come, and vnto him shall the gatheringe of the people be. He shall bynde his fete vnto the vyne, and hys Asses colte, vnto the braunche. He washed hys garmente in Wine, and his mantill in the bloude of grapes. His eyes are redder then wine, and his tethe whiter then milke.

Eu. xxiii. There shal com a starre of Iacob and ryse a Scepter of Istraell. One of Iacob shall he come that shall



shall haue dominion.

Deu. 18. I wyl rase them vp a Prophet from among their brethren lyke vnto thee, and wyl put my wordes in his mouth, and he shall speke vnto them al that I shall commaund hym, and whosoever will not hearken vnto the words whiche he shall speke in my name. I wyl requyre it of him.

1. Par. 17. I wil set vp thy sede after thee, which shalbe of thy sonnes, and wyl stablishe his kyngdome. He shal build me an house, and I wil stablysh his seat for euer. I wyl be his father, and he shalbe my sonne, and I wyl not put away my interce from hym, as I dyd from hym that was before the, but I wyl set him in my house and in my kyngdome for euer, and his seate shalbe sure for euer.

Psal. 89. I haue sworne once by my holines that I will not faile Dauid.

E. ij.

uid.

uid. His seede shall endure for ever,  
and his seate also like as the Sunne  
before me. He shall stand fast for ever  
more as the mone, & as the faithfull  
wytnesse in in heauen.

Psalm. 132. The Lorde hath made  
a faythfull othe vnto Dauid, and he  
shal not shrinke fro it, out of y<sup>e</sup> fruite  
of thy body shall I set vpon thy seat.

Esay. 7. Beholde a Virgin shall  
conceyue, and beare a sonne, and shall  
call his name Emmanuell.

Esay. 9. Vnto vs a chyld shall bee  
borne, and vnto vs a chyld shalbe ge-  
uen, vpon his shoulder shal the king-  
dome lye, and he shall be called wyth  
his own name, the wonderous greuer  
of counsell, the myghty God, the euer  
lastinge father, the prince of peace: he  
shall make no ende to encrease y<sup>e</sup> king-  
dome. and peace, and shall sitte vpon  
the seat of Dauid, and in his kyn-  
dome,

dome, to set vp the same, to establishe it w<sup>th</sup> equitie & ryghteousnes frō hēce forth for euermore. This shall y<sup>e</sup> zelousy of y<sup>e</sup> lord of hosts bring to passe.

Esa. 11. Ther shal come a rod forth of the kyndred of Jesse, and a blossom out of his roote. The spirite of the Lorde shal lyght vpon it, the spirite of wysdome & vnderstanding, the spirite of counsell and strengthe, the spirite of knowledge & of the feare of god. &c

Iere. 23. Beholde, the tyme cometh sayth the Lorde, that I wyl raise vp the righteous braunche of Dauid, which shal beare rule, & discus matters with wysdome, and set vp equitie and ryghteousnes again in earth. In his tyme shal Iuda be saued, and Israel shal dwell without feare. And this is the name y<sup>e</sup> they shal cal hym, euen the Lorde our ryghteous maker.

Iere. 29. Beholde the tyme cometh  
E. iij. sayth

sayth the Lord, that I will performe the good thinge whiche I haue promised vnto the house of Israel, and to the house of Iuda. In those daies & at the same time, I wil bring forth vnto Dauid the bzaunche of righteousness, & he shal do equitie and righteousness in the lande. In those daies shal Iuda be helped, and Ierusalem shal dwell safe, and he that shall call her, is euen God our righteous maker. For thus y lord god promyseth: Dauid shall neuer wante one to sitte vpon the stole of the house of Israel.

Ezech. 34. 37. I wil rayse vp vnto them one only shepheard euen my seruaunt Dauid, he shall feede them and he shall be their shepheard, I the Lord will be their god, and my seruaunt Dauid shall be their prince.

Euen I the Lord haue spoken it.

. Dani. 9. Understand this & marke it well,

it wel, that from the time it shalbe concluded to goo and to repayre Ierusalem againe, vnto Christe, there shall bee seuen weakes. Then shall the strettes and walles be buylded againe 62. weakes, but with hard troublous tyme. After these. 62. weakes shall Christ be slayne, and they shall haue no pleasure in hym.

Micha. 5. Thou Bethelhem Ephrata art lytle among the thousandes of Iuda. out of the shall come vnto me, which shalbe the gouernour in Israell, whose out goynge hath bene from the beginning and from euerlasting.

Za. 2. Be glad & reioyce O daughter of Sion, for lo, I come to dwel in the midst of thee. saith the lord. At the same time ther shall many heathen cleue to the lord, & shal be my people.

Mal. 3. Behold I wil send my messenger, whiche shall prepare the way



before me, and the lord whō ye would  
haue, shal sone come to his temple. ye  
euen the Messenger of the couenaunt  
whome ye loke for.

Baruc. 3. This is our God, and  
there shall none other be compared to  
hym. It is he that hath found out all  
wisdom, and hath geuen her vnto  
Jacob his seruante, and to Israel  
his beloued. Afterward did he shewe  
hym selfe vpon earth, and dwelte a-  
monge men.

### Examples out of the old Testament.

After that Adam & his wyfe tho-  
rowe the crafty perswasions of Satan  
had transgressed gods commaunde-  
ment, god in the presence of the both  
euen for their comfort and for the qui-  
etnesse of their conscience, sayd vnto  
the Serpente. I wyll set enmitie be-  
tweene

betwene thee and a womā, betwene thy  
 seede and her seede. The same selfe  
 seede shail treade downe thy head, &  
 thou shalt treade vpo his heele. The  
 wordes of God the father spoken  
 vnto the Serpent, shewe evidently &  
 manifestly proue, that Iesu Christe  
 our Lorde is the true and naturall  
 Sonne of Mary, & vnfaynedly toke  
 his fleshe and humanitie of her. For  
 his worde Seede, in this place syg-  
 nifieth the whole substance of Christs  
 manhode, and proueth evidently, that  
 whatsoever Christ was beyng man,  
 truly & naturally receiued it of the  
 vppozal substance of Mary his mo-  
 ther the virgin. Cursed therefore is y  
 etlike Appelles which thought that  
 Christe hadde receyued hys bodye of  
 elementes in the ayre, and passed  
 throu the vyrgin, as the water pas-  
 sed throu a pyper. Cursed are these  
 heretikes.

William Mellers

heretikes, Cerdo, Marcan & Ma-  
 nes, whiche holde that Christe had a  
 fantastical bodie, appearinge to be  
 man, and yet haupnge no parte of  
 manhode in hym. Cursed is that he-  
 retike Valentinus, with his Apes  
 the Anabaptistes, whiche holde that  
 Christe took no flesh of Mary his mo-  
 ther the virgin, but brought his bodie  
 with him from heauen. God the fa-  
 ther calleth Christ þe seede of the wo-  
 mā. He therfore is þe naturall sonne  
 of Mary his mother, and receyued his  
 whole bodely substance of the most  
 pure virgin, or els shuld god greatly  
 be erred, which called him þe seede of  
 a womā, but let God be true & al he-  
 retikes lyes. Gen. 22. To Abraham  
 the father said: in thy seed al nationes  
 of the earth shalbe blessed.

Gala. 3. This seede is Christe. S. Paul  
 Saynt Paule declareth to the Galatians

ch. 3.

## of Vertue.

39

Chians, whiche bozne of the Virgyn  
 Mary, came of the seede of Abraham.  
 Now if Christ had taken no fleshe of  
 Mary, howe could he haue come of  
 the seede of Abraham? But that we  
 should be without al doubt cōcerning  
 Christes humanitie, & be certain that  
 he was the true and naturall Sonne  
 of Mary, receiuing his manhod ney-  
 ther of the elementes of the ayre, nor  
 bynginge it with hym from hea-  
 uen, but taking it of the true and na-  
 tural substance of Mary his mother.  
 It shal sayeth expressely: In thy seede.  
 Let vs note wel this pronoun. Thy,  
 thy seede sayth he, and not in the  
 seede that Christ shall bring frō hea-  
 uen, nor out of the ayre. Howe coulde  
 he inustely haue been called A-  
 braham seede, yf he hadde neuer  
 taken anye parte of Abrahams sub-  
 stance? But the Apostle sayth: Christ  
 toke

toke the seede of Abraham, and not  
of the angels, so that he must be like  
to his brothers in al thinges. Let god  
therefore be true, & all heretikes lyers.

Psalm 132. In like maner the lord  
swore a truth vnto Dauid, & wil not  
go from it. I wyll sayth he, sette vpon  
thy seate one of the fruit of thy wombe.  
Here Christe, whiche before was called  
the seede of a woman, and the seed  
of Abraham, is called the fruite of D  
uids wombe. What can be spoken  
more playnely, to declare and proue  
that Christ came of the seede of D  
uid as concerning his flesh? If Chri  
be the fruit of Dauids belly, I mea  
concerning his posteritie (for Ma  
the mother of Christe, came of the  
stocke & kindred of Dauid) so doth  
euidently follow that christ passed  
thorow the wombe of his mother w  
out any partakinge of the nature

Substa



substaunce of his mother as she was  
passeth & runneth thow the pype,  
and yet receiveth no part of y<sup>e</sup> pypes  
substaunce, but rather y<sup>e</sup> he toke a per  
fect body of the substaunce of his mo  
ther, and so became true and perfecte  
man. Otherwysc should not he haue  
in the fruit of Dauids belly, nether  
ould God haue keptc his othe and  
promise made vnto Dauid. But let  
god be true and all heresykes lyars.  
Esay. 7. The Prophet Esay doth  
rely describe, painte and sette forth  
the mother of christ, & christ him  
self in these wordes: The lord, sayth  
shall geue you a token. Beholde a  
virgyn shall conceiue & beare a son, and  
thalt cal his name Emanuel. But  
and hony shall he eate, that he may  
know to refuse the euill and chose the  
good. First as conceynng Christes  
mother, we learne here that she was a  
pure

pure and vndefyled mayde, and that  
she, and not the heauen nor the ayre  
conceyued and brought forth Christ  
her sonne. In that she conceyued and  
brought forth Christe, it is curden  
that she was vnfaynedly Christes na-  
turall mother, ministred parte of her  
substance to the persourmyng and  
making of her son thow goddys op-  
eration, and did the duty & offyce of  
true mother in al pointes. And where  
as the Prophet calleth Christ her sonne  
he declareth manifestly, that Christ  
toke his flesh of the substance of his  
mother Mary the virgyn, and is her  
true & naturall sonne, or els to what  
end shuld he be called her sonne? And  
that we shuld be as assuredly perswaded  
of his humanitie of Mary his  
mother, as of his deity of god his fa-  
ther. The Prophet calleth him Em-  
manuel, is to say, god & man, true  
of god

god his father, & true man of Ma-  
 his mother. And because ther shuld  
 ante nothinge vnto the true perfit  
 d full description of Christes hu-  
 manitie, but that Christ shuld be de-  
 red to bee a true and a naturall  
 olde, and not fantastickall nor cele-  
 all, the Prophete as it were wyth  
 etaine notes and marches dooth ly-  
 ly set forth and sheweth that he af-  
 that manner of other childre that  
 e butter and Hony, that is to say,  
 use better and vnsauery meates, &  
 ose those that are sweete and plea-  
 unt in taste. This were vainly put  
 of the Prophete, if Christ had not  
 en a naturall child, taking his fleshy  
 the substance of Mary his mo-  
 ther, and not byrnyng his bodye  
 s forth hym from heauen, or I knowe  
 from whence, as the vngodly A-  
 baptistes in these our dayes dooe  
 inosse

make falsly dreame. But let God be true, and all Heretikes lyers.

Esay. 11. In another place the prophet saith, there shal come a rod forth of the kynred of Jesse, and a floure shall floureshe out of his roote. In this place the Prophet doth so openly declare Christ to be true man and the naturall sonne of Mary the virgin, that it is wonder that any Heretike can haue so whorpysh a foreheade as once to denie it. This rodde and floure, whiche spryngeth oute of the roote and kynred of Jesse, is Christ the lord. The root out of the whiche floure vndefiled virgin Mary Christes mother, whiche came of the kynred of Jesse, kynge Dauides father. Can any man deny, but that the floure is of the same nature and substance as that the tree is of, whiche beareth the floure? If we graunt the floure to be

of the nature and substance of the  
 stocke that beareth the floure, wher  
 are the Anabaptistes more wycked &  
 cruell against Christe the floure and  
 fruite (by gods ordinance) of the ho-  
 ly Virgyn, then vnto the stocke and  
 roote of every floure of the field: Can  
 the floure of an Orange sprynge out  
 an Oke? No more can the humani-  
 tie of Christe whiche is the blossome  
 and floure of Marye, take his origi-  
 nall of the ayre, of heauen, or of suche  
 other matter they knowe not what.  
 But as the floure of the Orange sprin-  
 geth out of the Orange tree, and is  
 of the verye same nature and sub-  
 stance that the Orange tree is, soo  
 lykewyse Christe being the floure of  
 the moste blessed Virgyn tocke his  
 begynning of her, and is of the very  
 same substance and nature that she  
 is. Let God therfore be true, and all  
 F Heretikes



Heretikes lyers.

Dan. 9. After the. 62. wekes, sayth the Prophet Daniel, shall Christe be Rayne, and they shal haue no pleasur in hym. The Reyng of Christe evidently proueth that Christ was very manne, yea and a man mortall and subiect vnto death, so well as we. If he had brought his bodie with hym from heauen, so had bene a celestiall body, an impassible and immortall body. But for asmuche as christ feared death, suffered the paynes of death yea. and dyed in deede, accordyng to the scriptures, it foloweth that christ was true and vnfained man, takyng his humanitie of that holpe virgin Mary his mother, a liued inal pointes lyke man, synne alone except, and at the last dyed for our synnes, as the Apostle sayeth. Let God therfore be true, and all Heretikes lyers.

Sentens

## Sentences out of the new Testament.

**Math. 1.** The booke of the kyndred  
of Iesus Christ the sonne of Dauid  
the sonne of Abraham.

Jacob begat Joseph, the husbände  
of Mary, of whome was borne that  
Jesus whiche is called Christ.

The byrthe of Iesus Christe was  
on this wise. Whē his mother Mary  
was maryed to Joseph, be fore they  
came together, shee was founde with  
child by the holy ghost. The Joseph  
her husband being a perfect man and  
lothe to defame her, was mynded to  
put her awai secretly. While he thus  
thought, beholde the aungell of the  
Lorde appeared vnto hym in dreame  
saying: Joseph the sonne of Dauid,  
fear not to take vnto thee Mary thy  
wyfe. For that which is conceived in

f. ii.

her is

her, is of the holpe ghoste. She shall  
 byng furthe a sonne, and thou shalt  
 call his name Iesus. For he shall saue  
 his people from their synnes. All this  
 was done to fulfyll that whiche was  
 spoken of the Lorde by the Prophet,  
 Esay. 7 saying: beholde a mayde shall  
 be with chylde, and shall byng forth  
 a sonne, and they shall call his name  
 Emanuell, which is by interpretacio,  
 god with vs, or god and man.

The aungell Gabriel was sent fro  
 God vnto a cytie of Galyle named  
 Nazareth, to a Virgyn spoused to a  
 man, whose name was Ioseph, of  
 the house of Dauid, and the virgins  
 name was Marpe. And the Aungell  
 went in vnto her, and sayde: Hail  
 full of grace, the Lorde is with thee:  
 Blessed art thou amonge women.  
 When she saue hym, she was abas-  
 shed at hys sayenge, and cast in her  
 mynde,

mynde, what manner of saluation  
 that should be. And the aungel sayde  
 vnto her: feare not Mary, for thou  
 haste founde grace with God. Thou  
 shalt cōceiue in thy wombe, and shalt  
 beare a sonne, and shalt call his name  
 Iesus. He shall bee greate, and shall  
 be called the sonne of the hiest. And  
 the Lorde God shall geue vnto hym  
 the seate of his father Dauid, and  
 he shall reigne ouer the house of Ja-  
 cob for euer, and of his kyngedome  
 shalbe none ende. Then sayde Mary  
 vnto the aungell: howe shall this be,  
 seing I knowe not a man? And the  
 angel answered & sayde vnto her: the  
 holy ghost shall come vppon thee, and  
 the power of the hiest shall ouersha-  
 dowe thee. Therfore also that holpe  
 thyng whiche shall be bozne of thee,  
 shall be called the sonne of God.

Elizabeth was filled with the ho-  
 ly ghost,

J. iij.

ly ghost, and cried with a loude voice and sayd : Blessed arte thou amonge women, and blessed is the fruit of thy wombe. And whence hapneth this to me, that the mother of my lord shuld come to me. &c.

Luke. 2. It fortunied while thei wer there, her tyme was come & she should be deliuered. And she brought forth her first begotten sonne, and wapped hym in swadleya clothes, & layd hym in a maunger, because there was no roume for them within the inne.

Beholde I byrnyng you tydings of great ioye. that shall come to all the people. For vnto you is borne this day in the cytie of Dauid a sauour, whiche is Christ the Lorde.

The chylde grew, and waxed strong in spirit, and was filled with wisdom and the grace of god was with hym.

Jesus encreased in wysdome & age  
and in



and in fauour with god and man.

Luke. 11. Blessed is the wombe that bare thee, and the pappes which gaue thee sucke.

Iohn. 1. the worde was made flesh, and dwelt amonge vs.

Mat. 2. Dauid was a Prophet and knewe that god had sworne with an othe to him, that the fruite of his loines, which is to say Christ, should sit on his seate.

Mat. 13. God dyd sette vp Dauid to be their kyng, of whom he reported, sayinge: I haue founde Dauid the sonne of Iesse, a man after my owne heart, he shall fulfill all my will. Of this mans seede hath god accordyng to his promise, brought forth to the people of Israel a sauour, euen Iesus.

Rom. 1. Iesus Christe the sonne of god was begotten of the seede of Dauid as pertainyng to the flesh.

Rom. 9. Christ as concernyng the

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flesh

Beth came of the Israelites.

Gal. 13. To Abraham and his seede were the promyses made. He sayeth not in the seedes, as many, but in the seede, as in one, whiche is Christ.

Gala. 5. When the tyme was full come, God sent his Sonne borne of a woman, and made bonde vnto the lawe, to redeme them, which were vnder the lawe, that we thowwe election myght receyue the inheritance that belongeth vnto the natural sonne.

Philipp. 2. Christe beyng in the shape of god and thinkyng it no robbery to equall with God, neuertheless made hym selfe of no reputacion, and toke on hym the shape of a seruant, and became lyke vnto me and was found in his apparell as a man.

1. Tim. 3. Without doubt greates is this mystery of godlynes, God was shewed in the flesh, was iustified  
in the

in the spirit, was sene of angels, was  
preached vnto the gentils, was be-  
lieued on in earch & receiued vp in glory

2. Tim. 2. Remember that Iesus  
Christe beyng of the seede of Dauid,  
rose againe from death according to  
my Gospell.

Hebru. 2. He that sanctifieth, and  
they which are sanctified are all of one.  
For which causes sake he is not asha-  
med to call them brethren, saying: I  
will declare thy name to my brethren,  
and in the middes of the congrega-  
tion will I prayse thee. And againe, I  
will put my trust in him. And againe,  
Beholde here am I, and the chyldren  
whiche God hath geuen me. For as  
much then as the chyldren were parta-  
kers of fleshe and bloude, he also hym  
selfe lykewyse toke part with them  
to put downe thowme death him  
that had lordshyp ouer death, that is  
to say,

to say, the deuil, and that he might deliuer them, whiche thow we feare of death were all their lyfe tyme in danger of bondage. For he in no condition taketh on him the angels, but the seede of Abraham taketh he on him. Wherefore in al things it became him to be made lyke vnto his brethren, & he myght be mercifull and a faithful hye priest in thynges concerning god for to purge the peoples sins. For in that it fortuneth him self to be tempted, he is hable to succoure them also that are tempted.

1. John. 4. Dearely beloved, be leue not euery spirite, but proue the spirites whether they are of God, or not. For manye false Prophetes are gone out into the world. Hereby shall ye know the spirite of God. Euery spirite that confesseth & Iesus Christ is come in the fleshe, is of God. And

euery

euery spirit, which cōfesseth not that  
 Iesus Christ is come in y<sup>e</sup> flesh, is not  
 of god. And this is y<sup>e</sup> spirite of Anti-  
 christe, of whome ye haue hard, howe  
 that he should come, and euen now  
 already is he in the worlde.

2. Joh. Many deceiuers are entred  
 into y<sup>e</sup> worlde, which confes not that  
 Iesus Christ is come in y<sup>e</sup> flesh. This  
 is a deceiver and an Antechriste.

### Examples out of the new Testament.

Luk. 1. When the time was come y<sup>e</sup>  
 the blessed promised seed should be  
 borne, God sent his messenger Gabryel  
 vnto that holy Maye, Marpe,  
 whiche was of the house of Dauid  
 whiche among many other thynges  
 saide vnto her: feare not Marpe.  
 for thou haste founde grace wyth  
 God. Beholde thou shalt concerne  
 in thy



in thy wombe, and beare a sonne. &c.  
 Note that the aungell sayeth, thou  
 shalt conceyue. He saith not, heauen  
 shall conceyue. And the aungell, lyke  
 as the Prophet vsed this worde conceyue,  
 to declare that the fleshe which  
 Christ had, was truly and naturally  
 taken of the substance of his mo-  
 ther Mary the Virgyn. For to con-  
 ceyue, is none other thyng, than a wo-  
 man to be a very true & natural mo-  
 ther by ministring parte of her cor-  
 poral substance to her child, whereof  
 also þe child is formed & made. Now  
 on this maner by þe working of þe holy  
 ghost wout þe seede of mā did this ble-  
 sed virgin conceiue Christ, it therfore  
 truly foloweth, that Christe brought  
 not his body with hym from heauen  
 but receyued it of the naturall sub-  
 stance of his mother Mary. And be-  
 cause we shoulde not doubte of this  
 thyng, the Aungell calleth Hecul

Maries sonne. If Christe had not ta-  
 ken his humantie of the blessed vir-  
 gyn, of her nature and substance, and  
 to be made very true and perfect mā,  
 the aungel had not sayd truth, when  
 he called Christ her son. For neyther  
 should Mary haue bene Christes mo-  
 ther, nor Christe Maries sonne. And  
 should the aungel haue brought a  
 false and a lying message from God,  
 whiche is the selfe truthe. But lette  
 God be true, and al Heretikes lyers.

The godly and vertuous woman  
 Elizabeth, wyfe to Zachary & priest,  
 sayd to Mary her Cousen, bepng new-  
 ly conceyued with chylde, thowge  
 the operacion of the holy ghost: bles-  
 sed art thou among women, a blessed  
 the frute of thy wombe. And whēce  
 appeneth this vnto me, & the mother  
 my lord shuld come vnto me: what  
 euer this holy womā saith here. it  
 must

must nedes be beleued as an infalible  
 truthe. For she speaketh not of her  
 owne heade, but as she is taught of  
 god. For Luke saith, that she was fil-  
 led wiche the holpe ghost. In this her  
 salutacio, she calleth Christ the fruite  
 of Marias wombe. If Christ be the  
 fruite of Marias wombe as vndoubted-  
 ly he is, the is Christ made of the sub-  
 stance of Mary, & is her true & natu-  
 ral son, or els wer it a manifest spe to  
 cal Christ y fruite of her wombe. Who  
 is so mad, to cal a thing the fruite of a  
 tree, y neuer had the nature of a tree.  
 Were it not double madnes to call a  
 pearre y fruite of a chery tre: so great  
 fondnes & a greater lie had it bene to  
 cal Christ y fruite of Marias wombe, had  
 he had brought his bodie to hy in fro  
 heuē or fro any other place. But as  
 is truly said: this pearre is y fruite of  
 pear tre, because it had his being and  
 natura

natural substance of the nature & substance of a pear tree, so likewise is it truly sayd Christ is the fruit of Maryes wombe, because he had his being and natural substance as concerning his humanitie of the nature and substance of Mary. Let God therefore be true, and all heretikes lyers.

Luke. 12. Iesus saith Luke, grew in Ierusalem and age, this also declareth Christ to be true man, for he grew in age & strength of body yea & also in wisdom after the manner of other children, though in the gifts of his minde he excelled all other men, as his scriptures testify. God saith David, but the Lord hath anointed thee to the hope of wisdom above thy fellows. S. Iohn Baptist also speaketh of Christ on this manner: god giveth not his spirit by measure unto him. If Christ had brought his body to him from heaven so could he not

not Chyistes body haue bene a natu-  
 rall body, noz haue growen after the  
 manner of other chyldzen, but should  
 haue bene as big whē it came frō hea-  
 uen into the virgins wōbe, as it was  
 on the same day it was put to deat  
 But the holy scriptures teache vs,  
 Christ is the fructe of Maryes wōbe  
 that he is her son, that he was borne  
 a litle chylde, and grew in age after the  
 manner of other chyldzen vntil he be-  
 came a perfect man. It therfore truly  
 foloweth, that he brought not his bo-  
 dy with him from heauen, oz I knowe  
 not from whence, as the wycked Ie-  
 baptistes teache at this present, but  
 he vnfainedly, tooke it of Mary his  
 mother, & is her true & natural son  
 formed and made of the natur & su-  
 stance of her body. Let God there-  
 fore be true, and all heretikes lyars  
 Christ calleth him selfe many tymes  
 in the



in the gospel the son of mā to declare that as concerning the flesh, he is the the sonne of Abrahā, and of Dauid, forasmuch as he toke his manhod of Mary, whiche was of the stock and kynred of Abraham and Dauid, to whome God promysed, that of their seede and of the fruite of their wōbe, one should be bozne in whome al naciōs of the earth shalbe blessed. So is it euident, that Christ is the naturall sonne of Mary the virgin. Let God therfore be true, & all heretikes liers.

Christe in many places of the holy Scripture is called the sonne of Dauid, not only because he was promysed vnto Dauid, but because he came of his kynred, and toke fleshe & blud of his stocke and familye, euen of the most vndefiled virgin Mary his mother. Christ therfore is true & perfect mā of the blessed virgin, & had no fa-



castical

fasticall nor heauenly body. Let God  
therfoze be true, & all heretikes liars.  
Christ was born, wrapped in clouts,  
layde in a maunger, fed, circumcised,  
embrased in arines, grew, was made  
stronge in spirit, profited in wysdom  
and age, hongred, thyrsted, cat. drinke,  
wept, was wepy, slepte, reioysed, was  
moued with wrath and indignacion,  
crowned, was heauye-sadde, was in  
suche an agony, that his sweate was  
lyke dropes of bloude tryckelynge  
downe to the grounde, feared death, &  
at the last suffered the moste spiteful  
death of the Crosse, and was buryed.  
All these are manifest tokens and eu-  
dent signes of Christs true manhod.  
Neither could he haue done or suffer-  
ed these thinges, if he had had a fan-  
fasticall body or a body brought fro  
heauē. Let God therfoze be true, and  
all heretikes liars,

Luk. 24. Christe after his resurrection appeared vnto his disciples & said vnto the. peace be vnto you. The disciples being abashed and affrayed, and supposing v. they had scene a spirit. he sayd vnto them, whye are ye troubled. and why do thoughts arise in your hartes? Behold my handes & my feet, that it is euen I my self. Handle me and see. For a spirit hath not flesh and bones. as ye se me haue. Here Christ after his resurrectiō prometh and shewed hym selfe not to bee a fantastical but a verie man, not to haue an heauenly bodye, but a bodye of fleshe and bones. And to declare hym selfe true and perfecte manne, he dyd eate before them a peece of a brylled fysh and of an honye combe. Let God therefore bee true and all Heresykes lpers.

Actes. 2. Peter in a certain sermon

G. ij.

Decla-

Declared vnto the Jewes, that Christ as concerninge the fleshe came of the fruite of Dauids loynes. In the whiche wordes he manifestlye declareth his faith concerninge Christs huminitie, whiche is, that Christe is very man cōming of the seede of Dauid, & takynge his manhead of the blessed Maryn, whiche came of the Roocke of Dauid. Hercof maye we also learne, that the true & Christen saythe is to beleue, that Iesu Christ toke his fleshy of Mary his mother, and broughte not his body with him from heauen, as the wycked Anabaptistes holde.

Rom. 9. Paul in his Epistle to the Rom. plainly teacheth that Christ as concerninge the fleshy came of 8 fathers of the old testament, that is to say, Abraham, Isaac, Jacob, Dauid. &c.

Gal. 4. In his epistle to the Gala. he saith, that when the tyme was ful come,

come. God sente his sonne, made of a woman. He saith not, that he was made afore of the elements in y<sup>e</sup> ayre or that he broughte his bodye with him from heauen, but y<sup>e</sup> he was made of a woman, that is to say, toke his beginning and natural substance of Mary his mother, cōcerning his humanitie. .i. Timō. Again in his fyrst Epistle vnto Timothe, he nameth y<sup>e</sup> man Iesus Chryste a mediatoure betwene god and man. This name mediatoure proueth Chryste both God and man. For he that should be a mediatour betwene God and manne, set them at one that were at debate, make peace among them that before did disagree, and conioyne them in perpetual amitie, whiche before were enemyes one to another, yea, & by his owne dignitie, worthynes and iustice make a lone day for euer and euer, be

G. iij.      twene



twene god and mā, must haue in him bothe the nature of God and the nature of man. Christ is that one and alone mediator, whiche hath by hys death and passion set God and man together in an euerlasting peace and quietnes, which before thozow sinne were at stryfe and debate. As Christe therefore is true god, so is he true mā god I saye of god the father, & man of vs, of our flesh and of our bloude, or els shuld blessed Paul erre, which calleth him a mediator. But let god be true, and all heretikes pers.

Fynally, in hys Epistle vnto the Hebrewes, after y he had spoken much of the diuine nature of Christe, prouyng Christ to be very god, he also setteth foorthe Christes humanyte, and proueth hym to be true and natural man, madz of our flesh and of our bloud, this alone excepted, that we receiued

ceived our nature with synne, and in  
 synne, and by naturall coniunction,  
 Christ received his humantie of his  
 mother without synne, without the  
 company of any mā by the operatio  
 of the holy ghost. But let vs heare þ  
 wordes of the Apostle. Heb. 2. For  
 as much as the childre wer partakers  
 of flesh and bloude, he also hym selfe  
 lyke wyse toke part with them. Here  
 S. Paul declareth evidently, that as  
 the children, that is to say, mā be par  
 takers of flesh & bloud. so lyke wyse  
 Christ (because he myght destroy him  
 that had Lordship ouer death: that is  
 to say, the Deuil by the death in his  
 own body) was made partaker of the  
 same, that is, of flesh & bloud. No mā  
 douteth þ our flesh is of the nature &  
 substance of a woman: no more is it  
 to be doubted that Christ tooke his  
 flesh of the nature and substance of

Mary his mother, seying the Epistle sayeth that Chyiste was made partaker of flesh and bloud with vs. This coulde he not haue bene if he hadde brought his body with him frō heauen, or had taken it of any other then of a natural woman al though a pure and vndefiled virgyn. Therfore lyke as man taketh his nature of his parentes, so lykewyse toke Chyiste his humayne nature of the blessed virgyn his mother. He sayeth moreover (he) meanyng Chyiste, in no place taketh on hym the angels, but the seede of Abraham taketh he on hym.

Here the Apostle manifestly confuteth the wicked opinion of thē which teache that Chyiste had a celestial body, or a bodye made of the ayre, and planely affirmeth that he tooke the seede of Abraham, that is to say: was made and became very true and natu-  
call

all man of the kynred of Abraham  
 accordynge to Goddes promyse. So  
 that all that euer he had, concernyng  
 his humanitie, he had it of the bles-  
 sed virgyn, whiche came of the stock  
 of Abraham.

Agayne he sayeth in all thinges it  
 became him to be made like vnto his  
 brethren. Here S. Paule confesseth  
 that Christ was made lyke vnto vs  
 in all thyngs, which thyng by no mea-  
 ns could be true, if he had not taken  
 vpon hym our nature and substance.  
 He be lyke vnto vs in all thynges  
 yenne alone except ) so foloweth it,  
 that he is of the same nature, and of  
 the same flesh and bloude that we ar,  
 els could nothe be lyke vnto vs in  
 thynges. And so shuld th's holy A-  
 pple and all other godly wyrters  
 and teachers haue brought vs in er-  
 re. But let god be true, and all  
 here

heretikes lyers.

So haue we learned boeth truely  
 & fully of the holy scriptures, which  
 are infallible verities, that Christ  
 was conceived by the holy ghost and  
 borne of the Virgyn Mary. By the  
 whiche woorde (of) wee beleue that he  
 toke his humanitie of her substance  
 and hadde none other begynnyng  
 touchyng his humanitie, than in he  
 and of her, by the operacion of the  
 holy ghoste: so that we may truly  
 conclude, that as Christ is very  
 God of God the Father without  
 mother. so is he very manne of Ma  
 ry his mother without any Father.  
 Therefore maye hys godheade be  
 as iustlye denyed, as his manhe  
 and fleshe takynge of the blessed vir  
 gyn Mary. But Christ abideth  
 God and verye man whatsoeuer  
 wycked heretikes bable. Cursed



There be Cerdo, Marcion and Manes,  
 whiche taught, that Christ appeared  
 as manne, and yet hadde no parte of  
 the manheade in hym, but only had  
 fantasticall body.

Cursed be Cerynthus, whiche  
 taughte that Iesus was begotten of  
 Ioseph and Mary, after the maner  
 of other men, and that Christe came  
 downe from aboue vnto Iesus. Cur  
 sed be the Ebionites, the Theodot  
 eans, the Encratites, and the Phos  
 tians, whiche affirmed that Christ  
 was borne of the vyrgyn only man &  
 not God. Cursed be Appelles, whiche  
 taught that Christ had his bodye of  
 elements in the ayre. Cursed be  
 Valentinus, which said, that Christe  
 bought his bodye with hym from  
 a woman, and toke no fleshe of the Vir  
 gin Mary: but passed thowen her as  
 water thowowe the pyper. Cursed bee  
 his apes

hys apes the Anabaptistes, whiche in these our dayes haue rayfed vp that most detestable and horryble heresy. Cursed and confounded be all they, whiche with their heartes do not beleue, and with their mouthes vnfaithfully confesse, that Iesus Christe is both God and man, to whom be glory for ever. Amen.

Against the grosse and fantastical opinion of the papistes, which affirme, that Christes naturall body and bloud is carnally eaten and dronken in the Lordes supper.

If the deuyl, or the Pope, or any of their impes, go about with sophistical reasons to perswade thee, that Christ is naturally in the sacramental bread and wyne, or that the bread and wyne is tourned vnto the real natural

naturall body and bloud of Christ: e-  
 ven as he receiued it of the blessed vir-  
 gin: suffer not thy selfe to be begyled  
 and mocked, but valiantly resist the  
 with these sentences and histories of  
 Gods most holy worde.

### Sentences out of the olde Testament.

Psalm. 11. The Lord is in his ho-  
 ly temple, the lords seat is in heauen.

Psalm. 13. The Lorde looked downe  
 from heauen vpon the children of ine  
 To se if there were any that woulde  
 vnderstande and seke after God.

Psalm. 47. God is Gone vp with  
 mery noyse, and the Lord with the  
 sound of the trompet.

God sitteth vpon his holy seat.

Psalm. 68. Thou art gone vpon  
 ye (O Christ) thou hast led captiuitie  
 captiue, and receiued giftes for men.

Exurge

Synge vnto God ( O ye kynge  
domes of the earth ) O Synge pray  
ses vnto the Lorde, which syteth in  
the heauens ouer all.

Psal. 102. He looked downe from  
his sanctuary, euē out of heauen vnto  
the Lorde beholde the earth, that he  
myght heare the mourninges of such  
as be in captiuitie, and deliuer the  
chylidren appointed vnto death.

Psal. 103. The Lorde hath prepara  
red his seate in heauē, and his king  
dome ruleth ouer all.

Psalm 104. O Lord my God, thou  
art become exceeding glorious, thou  
art clothed with maiestie & honour.  
Thou deckest thy selfe with lycht  
it were with a garnēt, and spreadest  
out the heauens lyke a curtayne.  
Thou layest the beames of thy char  
bets in the waters. and maketh the  
cloudes thy charities, and walketh  
vpon

upon the wynges of the wynde.

Psalm. 10. The Lorde sayde vnto my Lorde, sytte thou on my ryghte hande, vntyl I make thynne euemyes my fote stole.

Psalm. 113. The Lorde is hye aboue all heathen, and his glory aboue the heauens. Who is lyke vnto the Lorde oure God, that hath his dwelling so hye, and yet humbleth himselfe to behold the thynges that are in heauen and earth.

Psalm. 115. Wherefore shall the heathen say, where is now their god? for sure god he is in heauen, he hath done whatsoever pleased hym.

Psalm. 123. Vnto thee. O Lorde, after I by my eyes, whiche dwellest in the heauens.

Psalm. 129. Whether shall I flee from thy spirit, or whether shall I flee from thy presence? If I clime vp into heauen,



heauen, thou art there. &c.

3. Regum. 8. Wyl god dwell on the earth? Behold the heauens & heauens of all heauens are not able to contayne thee. And howe should this house do it, that I haue bylded.

2. Parla. 2. The house whiche I build shalbe grate, for grate is our God aboue all Goddes. But who is able to bulde him an house, whē the heauen and heauen aboue all heauens is not hable to receiue hym?

Job. 11. God is hyer then heauen. What arte thou hable to dooe? Deprethe hel, howe wylt thou then knowe hym? His length exceedeth the length of the earthe, and his breathe the breadth of the sea.

Esa. 66. Thus saith the Lord, heauen is my seat, & the earth is my foote stole, wher shall now the house stand? & ye wyl buylde vnto me? And where shall

William Melliam booke god make him a  
If me in  
god make him

ſhalbe the place that I myſt dwell in

**Sentences out of the new  
Teſtament.**

**Math. 23.** If any man ſaye vnto  
you, Lo, here is Chriſte, or there is  
Chriſt, beleue it not. For there ſhall  
arise falſe anoynted and falſe tea-  
chers, and ſhall ſhewe great myracles  
and woundres, in ſo muche that if it  
were poſſible, the very elect ſhould be  
deceiued. Beholde, I haue tolde you  
 afore. Wherefore if they ſay vnto you  
 beholde he is in the deſert, go not ye  
 forth: behold he is in y<sup>e</sup> ſecrete places,  
 beleue it not. For as the lightnyng  
 cometh out of the Eaſt, and appea-  
 reth into the Weſt: ſo ſhall the com-  
 ing of the ſonne of man be.

**Math. 26.** Ye haue the poore al-  
 wayes with you, but me ſhall ye not  
 haue alwayes.

Mat. 16. And when the Lord had spoken vnto them, he was receiued in to heauen, and is sette downe on the ryght hande of god.

Luk. 24. It came to pass as Christ blessed them, he departed from them, and was called vp into heauen.

John. 14. I go to prepare a place for you: And if I go to prepare a place for you, I wil come agayne, and receiue you euen vnto my selfe, that where I am, there ye may be also.

If ye loued me, ye wold reioyce, because I sayd, I go vnto the father.

John. 16. Nowe I go my waye to hym that sent me, and none of you greeueth me whether I go. But because I haue sayd such thinges vnto you, your hartes are full of sorowe. Nevertheless I tel you the truth, it is expedient for you. I go awaye. For if I go not awaye, that comforter will

not come vnto you. But if I departe  
I will send him vnto you.

I went out from the father, & came  
into the worlde. Againe I leaue the  
worlde, and go to the father.

Rom. 8. It is Christ whiche died,  
ye rather which is risen agayn, whiche  
is also on the ryght hand of god.

1. Cor. 11. So oft as ye shall eate of  
this bread & drinke of the cup, ye shall  
remember the lordes death till he come.

Ephesians. 1. God the father raised  
Christ from the dead, and set him on  
his ryght hand in heauenly thynges,  
aboue al rule, power, and might, and  
dominion, and aboue all names that  
are named, not in this worlde onely,  
but also in the worlde to come.

Ephe. 4. Christ is gone vpon hye,  
and hath led captiuitie captiue, and  
hath geuen giftes vnto men.

That he ascended, what meaneth is

but that he also descended fyrst into the lowest parts of the earth.

He that descended is even the same also that ascended vp even aboue all heauens, to fulfyll all thynges.

Phil. 2. God hath exalted Christ on hye and giuen hym a name, which is aboue all names, that in the name of Iesus euery knee shuld bowe both of thynges in heauen and thynges in earth, and thynges vnder the earth. &c.

Collo. 3. If ye be rylen agayn with Christ, seeke these thynges which are aboue, where Christ sitteth on the ryght hande of god.

When soener Christ (which is our lyfe) shall shewe him selfe, then shall ye also appere with hym in glory.

1. Tess. 4. The Lorde hym selfe shall come downe from heauen with a shoute, and the voyce of the archangell and troupe of god. &c.

Heb. 12



**Hebrew. 1.** Christe the Sonne of God, being the brightnes of his fathers gloire, & the very image of his substance rulyng all thynges with the worde of his power, hath by his owne persone pouged oure synnes, and sateeth on the ryght hande of the maiestie on hys.

**Hebrew. 10.** This man Christ after he hath offered one sacrifice for unnes, is set down for ever on the right hand of god, & fro henceforth tarieth tyll his foes be made his fote stole.

**Heb. 12.** Let vs run with patience vnto the battayle that is sette before vs, lokyng vnto Iesus the captayne and synner of our fapthe, whiche for the ioye that was sette before him abode p crosse and despised p shame, and is set downe on the ryght hande of the throne of god.

**1. Peter. 3.** Iesus Christe is on the  
 17. 14. ryght

ryght hand of God, and is gone into  
heauen, Angels, powers and myghe  
subdued vnto hym.

### Examples out of the new Testament.

Act. 1. When Iesus had spoke these  
things, whyle hys disciples beheld him,  
he was taken vp on hye, & a cloud re-  
ceiued him vp out of their sight. And  
while they looked vp stedfastly toward  
heauen, as he went, behold two men  
stode by them in whyte apparell, which  
also sayd: ye men of Galyle, why stand  
ye gazing vp to heauen? This same  
Iesus which is taken from you into  
heauen, shall so come, euen as ye haue  
sene hym go into heauen.

Act. 7. Stephen beyng full of the  
holy ghost, looked vp stedfastly with  
his eyes into heauen, & sawe the glo-  
ry of god, and Iesus standyng on the  
right

right hande of God, and sayde. Beholde I see the heauens open, and the Sonne of man standyng on the ryght hand of God.

Act. 9. When Saul is cūied, it fortunēd y<sup>e</sup> as he was come, nye to Damasce, sodenly there shyned round about him a lyght frō heauen, & he fel to the earth, & heard a voyce sayinge to him: Saul. Saul, why persecutest thou me: and he said. What art thou Lord: and the lord said, I am Iesus, whome thou persecutest. &c.

Against the plucking awaye of thy truste and cōfidence from Christ and his merites, to put it in the merites of other creatures or in thyne owne good woorkes, or in the intercessiō of saintes, or the sacrifice of the poppysh

Mass. **Walle.**  
H. liij. It

**I**f Satan by his subtyle and crafty suggestions seeking thy dampnation, go about to pluck thy faith confidence and truste from Christe, his bloude, and his merites, to repose it, in the merites of me, or in thine own good dedes, woorkes and merites, or in the intercession of saintes, or in the sacrifice of the Poppysh masse, so that thy whole saluacion shal not hang on Christ, and his deservings only, but rather on some other straunge meanes, leane not to his temptacions, but manfully resist them, stedfastly abiding in this perswasion that Christe alone is thy righteousnes, & that all thy saluacio dependeth on him alone and on none other thyng, neither in heauen nor in earthe. And that thou maiest be confirmed in this faith, set these scriptures whiche are vndoubted verities, euer before thyne eyes, & suffer

suffer not thy self, nether by the crafty assaultes of Satan, nor yet by the subtle and fleshly reasons of any man to be plucked from them.

### Sentences out of the olde Testament.

Gen. 4. Christe is that seede, which shall breake downe Satans head.

Gene. 22. Christe is that seede, in whome all nacions of the world shall be blessed.

Gen. 49. Christ is the ruler, Duke and captayne, whome all nacions haue longe looked for, whiche also defendeth his people from the power of Satan.

Isa. 2. Christ is that sonne of god whome we are commaunded to hyfle and embrace, leaste we perishe from the right waye.

Isa. 3. Christe is sure vpholder,  
our



our glory, and our stronge hynde.

Christ is the Lorde from whom all health & saluacion cometh. And he it is that blesteth his people.

Psal. 9. Christ is the Lord, that neuer forsaketh them that trust in him and seeke after hym.

Psal. 18. Christe is our strength, our sure rocke, our bulwarke, our refuge, our defence, our buckeler, our myghtye sauyng health, and our sanctuary.

Christ is he that saueth vs, because it is his pleasure.

Christe saueth the poore oppressed, and layeth full lowe the hyghe lok of the proude.

Psalm. 22. Christe is the Lorde, whome alone our fathers trusted, they trusted, I saye in hym, and deliuered them. They cried vnto him, and they were made safe, they

sted in him and they were neuer con-  
founded.

Psal. 25. Christ is that lord, whose  
waies vntuersal are mercy and truth  
to thē that seke after his Testament  
and ordinances. He it is that wyl  
be mercifull to oure synnes, euen for  
his owne names sake be they neuer  
so great and many.

Psalm. 27. Christe is oure lyghte  
and our sauyng health, whome then  
shall we feare? Christ is the defender  
of lyfe, of whome than shall we be  
trayed?

Christe is the strengthe of his peo-  
ple, and the defender of the heath of  
his annoynted.

Psal. 32. Christe is oure refuge in  
tribulations that assaile vs.

Psalm. 33. Christes eyes are vpon  
them that feare hym, and vpon  
them that trust in his mercy, that he  
may

may deliuer their soules from death  
nourish them in the time of hunger.

Psalm. 34. Christ is gentle, blessed  
is the man that trusteth in hym.

Christ beholdeth their righteous  
heareth their prayer.

Christe is at hande for them that  
are troubled in heart, & he shall save  
the humble and meke spirited.

Psalm. 37. Christe giveth salua-  
cion to the righteous, and he is their  
defender in the tyme of trouble. He  
helpeth them and deliuered the  
maketh them free from synners, and  
save them because they trust in hym.

Psalm. 103. Christ pardoned all our  
iniquities, and heeleth all our discom-  
fortes, he deliuereth our lyues from  
destruction, and crowneth vs in mercy  
and louyng kyndnes.

Christe is ryght mylde and mercifull,  
flowe vnto wyth, but ready

forgeuenes. He chydeth not ener, whether is he angere alwayes, he dealeth not with vs after our synnes, nor rewardeth vs accordynge to our wickednes. The heygthe of the heauens is not so present ouer the earth, as is his mercuriall goodnesse ouer them that worshyp hym. He setteth our sinnes as farre from vs, as is the East from the Weste.

Neuer was there any father so tender vnto his chylde, as is the Lorde vnto them that worshyppe hym. For he is he that knoweth our makynge, and remembreth that we are but of dust. That the age of man mortall is lyke a floure, that he flourishyth lyke a floure in the fildes. Whiche as sone as any wynde touch it, it is gone beinge no more found in his place. But the merciful goodnes of the lorde is for ever and ever, preservynge his worshippers

shippers, and the forme of his right  
wyse manynge is presente with their  
chyldeys chyldeyn, so longe as they  
kepe his counsaunt & holde his com-  
maundemētes in mynd to do them.

Psal. 129. Christ is the Lord, with  
whome ther is both infinite mercy, &  
plenteous redemptiō. For he it is that  
redemeth Israel fro all their synnes.

Esaie. 43. Christe is that Lord,  
for Christ is that lord in dede whys  
he putteth away our iniquities, for  
his owne sake, & wyl remember them  
no more. Neither haue we any thyng  
wherby we may be iustified in hy  
sight.

Esaie. 45. Christe alone is that sa-  
uour, in whom Israel is saued with  
an euertlastinge healeth.

Esaie. 49. Christe can no more for-  
get vs, then amother can forget the  
chylde of her wombe. And though she  
forget

ee ————— Aot



forgetteth her chylde, yet cannot he  
forgette vs: For he hath wytten vp  
vs in his handes, so that we are al-  
waie in his syght.

Clay. 53. Christe hath taken vpon  
hym oure dysseases, and bozne alwaie  
oure sorowes.

Christe was wounded for oure ini-  
quities, and brused for oure synnes.  
Christ was offered for vs, because it  
was his pleasure.

Christ alone hath trodden downe  
euerie synne, neyther was there any  
that helped hym.

## Examples out of the old

### Testament.

Exod. 12. When God determined  
to slay all the fyist borne in the lande  
of Egypt both of man and beast, he  
commaunded his people euerie man  
to take a lambe of a  
year.

yate olde, and withoute spotte: and  
 with the bloud thereof to aunoynte  
 the vpper doze post, and the two syde  
 postes, that whan the angell, whiche  
 smote the lande of Egipt, should see  
 the bloud, he myght passe ouer them  
 and not destroy them. This pascall  
 lambe of the Jewes, is a fygure of  
 the true pascall lambe, Iesus Christ  
 the Lord, whiche is the pure and vnde-  
 defyled lambe of God, whiche offered  
 him selfe a sweete smellyng sacrifice  
 vnto God for vs, whiche neuer com-  
 mitted synne, and in his mouthe no  
 gyle was founde. For as the bloude  
 of the lambe sprynkled on the doore  
 postes of the Israelytes dyd dryue  
 away the auenger, and kept harmles  
 the fyrst begotten of the Israelytes  
 soo lyke wyse the bloude of Christ  
 sprynkled in the hartes of menne  
 sayth, dryueth Sathan, synne, death  
 Despo

desperacion, & hell from them, purg-  
 syeth their consciences, maketh the i-  
 heartes mery, setteth them as one w<sup>th</sup>  
 God, and byngeth euertlastinge lyfe  
 as Saine John sayeth. Behold that  
 lambe of God, whiche taketh awaye  
 the sinne of the world. 1. Ioh. 5. Here  
 to agreeth þe saying of S. Paul: christ  
 our passeouer is offered vp for vs.

Exod. 16. Christe was figured by  
 Manna whiche God gaue from hea-  
 uen vnto the Israelites to eate in the  
 desert. Sapie. 16. For as that bread  
 was verpe pleasaunte, and good of  
 taste, and had in it the sauour of all  
 swete and deinty meates, so that they  
 whiche did eat of that, neded none o-  
 ther meate. Psal. 78. Euen so lyke-  
 wyse is Christe the moste swete and  
 pleasaunte breade, that came downe  
 from heauen. Ihon. 6. He that eateth  
 of this bread, shall lyue for euer, ney-

ther nedeth he to folowe anye other  
straunge repast. For in Christ's soule  
of a Chyrtien man thowowe faithfull-  
deth ynough to fede vpon.

Exod. 17. The rock, out of y<sup>e</sup> which  
plenty of sweete waters gushyd oute  
for the comfort of the thyrty Israel-  
lyts in y<sup>e</sup> wyldernes, signified Christe  
also, as Saint Iohn doeth declare.  
For as that rock gaue oute aboun-  
dauce of sweete and plesant waters,  
to the greete comforte of the people  
of Israel, whiche otherwyse shoulde  
haue perished, so lyke wyse is Christ  
that rock, oute of the whiche flow-  
yth plenty of heavenly waters, co-  
fortable for the thyrty soule, whiche  
otherwyse can not be succoured, but  
muste needes perishe. And he that  
drinketh of these heauenlye waters,  
whiche come out of y<sup>e</sup> rock Christ, shal  
not ned to seek after the sytynge &  
drytys

drye puddles of other. For in this  
 Christ, he that fynde plenty of waters  
 to drinke, yea and that vnto the vt-  
 termost for his soules health, as christ  
 him self saith. Ihon. 4. Who so euer  
 shall drinke of the water, that I shall  
 geue him, shall neuer more be athirst,  
 but the water that I shall geue him,  
 shall be in him a well of water spring-  
 yng vp into euerlastinge lyfe.

Num. 21. The brassen serpent in the  
 old law was a figure also of Christ.

For as those which wer stricken of the  
 fyre serpentes were made whole, whē  
 they looked vpon the brassen serpente,  
 for their faithes sake, which they had  
 in the promyse of God annexed vnto  
 the serpent: so lyke wyse they that are  
 wounded with the fyre darteres of Sa-  
 than, are made whole, when so euer  
 they beholde with the eyes of the in-  
 ward manne by fayth, Iesus Christ.

I. 4.

whiche



whiche was crucified for our syn, as  
 Christ hym selfe testifieth. Joh. 3. say-  
 ing: as Moyses lyfted vp the serpent  
 in the wyldernesse, even so muste the  
 Sonne of man be lyfted vp, that none  
 that beleueth in hym perishe, but  
 haue euerlastyng lyfe.

### Sentences out of the newe Testament:

Math. 1. Christe is called a sauy-  
 our, for he it is that sauyeth his peo-  
 ple from their synnes.

Mat. 11. Christ came not to call the  
 iusticiaries, but sinners to repentaunce.

Math. 11. Christ calleth al them that  
 labour and are laden, and he promy-  
 seth that he will refresh them.

John. 1. Christe is that true lycht,  
 whiche lighteneth euery manne that  
 cometh into this worlde.

John. 1. Christe is that Worde of  
 whose

whole salnes al we haue receiued, euē  
 grace for grace. For the lawe was ge  
 uen by Moles, but grace and truthe  
 came by Iesus Christe.

Christ is that lambe of god, which  
 taketh away the syns of the world.

John. 3. As Moles lifted vp the  
 Serpent in wyldernesse, so muste the  
 sonne of man be lifted vp, that euery  
 one that beleueth in him, may not pe  
 rysh, but haue euerlastyng lyfe. For  
 god loueth the worlde so feruentlye  
 that he gaue his only begotten sonne  
 that euery one that beleueth in hym  
 may not perishe but haue euerlasting  
 lyfe. For god sent not his sonne into  
 the worlde to condemne the worlde,  
 but that the worlde shoulde be saued  
 by hym. He that beleueth in the son,  
 hath euerlasting lyfe, but he that be  
 leueth not in the sonne, shall not see  
 lyfe, but the wraethe of God abyde  
 vpon hym.

John. 4. Christe geueth that ly-  
uynge water, wherof whosoever drin-  
keth, shal neuer more thirst, but y wa-  
ter shalbe vnto him a fontaine of wa-  
ter y springeth vp into eternal lyfe.

John. 6. Christe is that bread of  
life, whiche came down from heauen.  
If anye manne eate of that bread, he  
shall lyue for euer.

John. 8. Christe alone the Sonne  
of God ma keth vs fre.

John. 10. Christ is the doze, If any  
man enter in by hym, he shall be safe.  
For he shall go in and come out and  
fynde pasture.

Christe is that good shephearde,  
whiche gaue his lyfe for his shepe.

John. 11. Christ is the resurrection  
and lyfe, he that beleueth in hym all  
though he were dead, shall lyue, and  
euery one that lyueth and beleueth  
in hym, shall neuer dye.

**John. 12.** Christe is the lyghte of the worlde, and came into the worlde for this purpose, that euery one that beleueth in hym, shoulde not abyde in darkenesse.

**John. 14.** Christ is the way, truth & life. No man cometh vnto the father but by hym.

**Joh. 15.** Christ is that mighty prince whiche hath ouercome the worlde.

**Act. 4.** There is none other name geuen vnto men vnder heaue, where in they must be saued, but onely that name of Christe. Neyther is there anye saluacyon in anye other, but in hym alone.

**Act. 10.** Christ is ordeined of god a iudge of quicke and drade. To hym geue all thy prophetes wytnesse, that thou woe his name all that beleue in him that receiue remission of synnes.

**Act. 13.** Thou woe Christ is preached  
 J. liij. vnto

unto vs the forgiveness of synes, so that by hym all that beleue, are iustified from all thynges from whiche we could not be iustified by the law of Moyses.

Roma. 3. The ryghteousnesse no doubte, whiche is good before God, cometh by the fayth of Iesus Christ unto all, and vppon all that beleue. There is no differens. For al have sinned, and wante the glorie of God but are iustified frely by his grace, thowhe the redemption that is in Christe Iesu, to whome God hath made a seat of mercy thowhe faith in his bloud, to shew the ryghteousnesse, whiche before him is of valoure.

Rom. 4. Christ died for our synes, and rose agayne for our iustification

Rom. 5. We beinge iustified by fayth, are at peace with god thowhe our Lord Iesus Christe, by whom  
we



we haue a waye in thow faith vnto  
to this grace, wherein wee stande and  
reioyse in hope of the praise that shal  
be geuen of God.

God setteth oute his loue that he  
hath to vs, forasmuche as whyle we  
were yet synners, Christ died for vs.  
Muche more then now (being iustified  
in his bloud) shall we be saued fro  
wrath thow hym. For if when we  
were enemies we were reconciled to  
God by the death of his sonne; much  
more seing we are reconciled, we shal  
be preserued by his lyfe. Not onely  
so, but we also ioye in God by oure  
lorde Iesus Christe, by whome wee  
haue receyued the attonement.

✱ Rede the whole chapter.

Rom. 6. Euerlasting life is the gyft  
of god thow Iesus Christ our lord

Rom. 8. There is no dampnacion  
to them whiche are in Christe Iesus  
whych

whiche walke not after the flesh but  
after the spirit. For the lawe of the  
spirit that byngeth lyfe thowme  
Jesus Christe, hath made vs free  
from the lawe of synne and deathe.

We knowe that all thynges worke  
for the best vnto them that loue god,  
whiche also are called of purpose. For  
these which he knew before, he also  
ordained before, that they should be  
like fashioned to the shape of his sonne  
that he might be the first begotten sonne  
among many brethren. And whom he  
appointed before, them also he called.  
And which he called, them also he ius-  
tified, whiche he iustified, them also  
he glorified.

What shall we then saye to these  
thynges? If God be on our syde, who  
can be against vs, whiche spared not  
his owne sonne, but gaue hym for vs  
all, how shall he not with hym geue vs  
all?

Whynge also: Who shall laye any  
 charge to the charge of Gods chosen?  
 It is God that iustifieth, who then  
 shall condemne? It is Christ whiche  
 is dead, yea, rather which is risen a-  
 gain, which is also on the right hand  
 of God, & maketh intercession for vs.  
 Ro. 10. Christ is the end of the law  
 to iustifie al that beleue. Whosoener  
 beleueth on Christ, shall not be asha-  
 med. Ther is no difference betwene  
 Jewe and the gentill. For one is lord  
 ouer all that call on hym, for who so-  
 euer shall cal on the name of the lord  
 shall be safe

1. Cor. 1. Christ is made of god our  
 wisdom, our righteousness, our san-  
 ctification and redemption.

1. Cor. 5. Christe our Easter lambe  
 offered vp for vs.

1. Cor. 6. We are washed, we are  
 sanctified, yea, we are justified by the  
 name

name of the lord Iesu, and by the spirit of our God.

2. Cor. 8. The lyberallite of our Lord Iesus Christ is great, which though he wer rich, yet for our sakes he became poore, that we thow his pouertie myght be made ryche.

Gala. 2. If ryghteousnes come of the lawe, then died Christ in vayne.

Gala. 3. Christ hath deliuered vs from the curse of the lawe, and was made accursed for vs.

Gala. 5. Stande fast in the lyberty wherwith Christ hath made vs free and wrap not your selues agayne in the yocke of bondage.

We are goone quyte from Christ as many as are iustified by the lawe and are fallen from grace. For we loke in spirit to be iustified thow we sayth. For in Iesu Christe nether circumcision any thyng worth nether

circumcission, but sayth it hithe by  
our is myghty in operation.

God forbyd that I should reioyce  
in any thing, but only in þe crosse, deeth  
passion of our Lorde Iesus Christ.

Blessed be God the father of our  
Lorde Iesu Christe, whiche hath  
blessed vs with all maner of spiry-  
tual blessinges in heauenly thinges.  
by Christ.

Ephe. 1. By Christe we haue redē-  
tion thow we his blood, eue the for-  
giuenes of synnes accordyng to the  
riches of his grace, which he shed on  
vs abundantly in all wysdome  
and prudence.

Ephe. 2. God whiche is ryche in  
mercy thow his great loue, wherby  
he loued vs euen when we were dead  
in synne, hath quickened vs together  
in Christ (for by grace are ye saued)  
and hath raysed vs vp together, and  
made



made vs sit together in heauenly  
thinges thorow Christ Iesus.

By grace are ye made safe thow  
faith, and that not of youre selues.  
For it is the gifte of God and com  
meth not of workes, least any manne  
should boast hym selfe.

We were straungers and farre off  
but now we are made nigh by the  
bloud of Christ.

Christ is our peace.

Ephe. 3. By Christ Iesu our Loy  
are we bounde to drawe nigh in the  
trust which we haue by faith on him.

Ephe. 4. Christ is ascended vpp  
high and hath led captiuitie captiue  
and hath genen giftes vnto men.

Collo. 1. In Christ haue we redem  
tion thorow his bloud, that is to say  
forgeuenesse of sinnes.

By Christ thow we the bloude of  
hys crosse are all thinges reconciled

God the father and sette at peace  
both in heauen and in earth.

1. Tim. 1. This is a true saying and  
all meanes worthy to be receiued,  
that Christe Iesus came into this  
worlde to saue synners.

2. Tim. 2. There is one God, and  
one mediator betwene God and mā  
whiche is the manne Christe Iesus,  
whiche gaue hym selfe a raunsome  
for all menne.

Tit. 3. God hath not saued vs  
by the dedes of ryghteousnes which  
we haue wrought, but of his mercede  
with he hath saued vs.

1. Pet. 1. We are not redeemed with  
corruptible syluer and golde, from  
any vayne conuersacion, whiche we  
repeyred by the traditions of the fa-  
thers, but by the precious bloude of  
Christe as of a lambe vndefyled and  
without spotte.

1. Pet.

1. Pet. 2. Christ is the shepheard of  
Byschoppe of oure soules.

1. Iohn. 1. The bloude of Iesus  
Christe gods sonne, maketh vs cleane  
from all synne.

1. Iohn. 2. If any man synne, we  
haue an aduocate with the father, Je-  
sus Christe that ryghteous one, and  
he is a mercy stocke for oure synnes  
not for our synnes onely. but also for  
the synnes of all the worlde.

Our synnes are forgiven vs in the  
name of Christe.

1. Iohn. 3. For this purpose appea-  
red the sonne of God to lose the wo-  
rdes of the Dewell.

Iohn. 4. In this appeareth the  
loue of god towards vs, because that  
God sente his onely begotten sonne  
into the worlde, that we myghte lyue  
thorow hym. Herein is loue, not that  
we loue God, but that he loued vs.

and sente his sonne to be a sacryfye  
for our synnes.

Heb. 1. Christ in his owne person  
hath purged our synnes.

Heb. 2. Christe thowowe death put  
downe him that had rule ouer death,  
that is to saye, the deuell, and hath  
made vs fre from the daunger of bon-  
dage. In that Christ him selfe suffered  
and was tempted, he is able to suc-  
cour them that are tempted.

Heb. 5. We haue not an high priest  
whiche can not haue compassion on  
our infirmities, but was in al poyntes  
tempted lyke as we are, but yet with-  
out synne. Let vs therfore go boldly  
vnto the seate of grace, that we maye  
receiue mercy and fynd grace to help  
in tyme of nede.

Heb. 7. Christ hath an everlasting  
priesthod. Wherfore he is hable also  
to saue them that come vnto god

It

by hym,

by hym, forasmuch as he ever lyueth  
to make intercession for vs.

**Heb. 10.** Christ being bishop of good  
thynges to come, came by a greater  
and a moze perfecte tabernacle, not  
made with handes, that is to saye,  
not of this manner buyldynge ney-  
ther by the bloude of goates, & calues,  
but by his owne bloude he entred in,  
once for all into the holpe place, and  
founde eternall redemption. For yf  
the bloude of Oxen and Goates, and  
the ashes of an heyfer, when it was  
sprinkled, purifyed the vncleane, as  
touchyng the purifying of the fleshe,  
howe muche moze shall the bloude of  
Christ which thow we the eternal spi-  
rit, offered him selfe without spot to  
God, poure your consciences from  
dead works, to serue the liuing god.

And for this cause is he the media-  
toure of the newe Testamente, that  
thow we



thoſe deathe whiche chaunced for  
the redemption of thoſe tranſgreſ-  
ſors that were in the fyrſte Teſta-  
ment, they whiche were called might  
receyue the promyſe of eternall in-  
heritaunce.

Chriſt now in the end of the world  
hath appeared ones for all, to pur-  
ſynne to flyghte by the offeringe vpon  
of him ſelfe.

Hebrew. 10. We are ſanctified by  
the offeringe of the bodye of Jeſu  
Chriſt ones for all. With one offer-  
ing hath Chriſte made perfect for e-  
uer them that are ſanctified.

Apoca. 1. Chriſte loued vs and wa-  
ſhed vs from our ſynnes in his own  
bloud, and made vs kinges & prieſtes  
vnto God his father.

Chriſt lyueth for euermore & hath  
the keyes of hell and death.

Apoc. 17. Chriſt is lord of lordes.

and kyng of kinges and they that ar  
on hys syde, are called, and chosen,  
and faythfull.

### Examples out of the new Testament.

**Math. 3.** Christ is that wel beloved  
sonne of god, for whose sake the hea-  
venly father is wel pleased with mā.

**Math. 18.** Christ is that king, whi-  
che forgave the servaunt the ten thou-  
sande talentes that he ought.

**Luk. 10.** Christ is that most louing  
Samaritan, which healed the wound-  
ed man that was half dead.

**Luke. 15.** Christ is that tender shepe-  
heard which fetched home vnto the  
shepefolde euen vpon his shoulders  
the lost shepe.

Christe is that moste gentle father  
whiche with so great ioye and wyth  
embassynges arriues receyued home a-  
gayne

agayne the lost sonne.

**A**gainst suche as go about to  
disswade the christen people from  
the studieng, reding or hea-  
ryng of gods word.

**I**f Sathan or any of his impes go  
about to dissuade thee, & to plucke  
thy mind from studieng, redyng or  
hearing gods word, that thou mayest  
walke in darkenes, and neuer come  
to the knowledge of the truthe, lest  
by this meanes thou shouldest be sa-  
ued, leane not vnto hym, but enarime  
thy selfe against his wycked tempta-  
cions with these scripturs folowing:

**Sentences out of the olde  
Testament.**

**Exod. 14.** Thou shalt tel thy sonne  
at the same daye, & saye, because of  
which the Lord did for me, when I de-  
parted

B. 14.

parted

parted out of Egypt. Therfore shall it be a signe vnto thee in thyne hand, and a token of remembraunce before thyne eyes, that the lawe of the Lord may be in thy mouth, howe that the Lord broughte thee oute of Egypt with a myghty hande.

Num. 15. Speake to the chyldren of Israell, and say vnto them, y they make them gardes vpon the quarters of their garment s amongst all your posterities, and put yelowc rybandes vpo the gardes in the quarters. And the gardes shall serue you, y ye maye loke vpon them and reineimber al the commaundementes of the Lord, and do the, that ye order not your selues after the meanynge of your own hart nor goo a whooryng after your owne eyes. Therfore shal ye remember, and do al my commaundementes, and be holy vnto your God.

**Deut.**

**Deu. 2.** Take hede to thy self now,  
and keepe well thy soull, that thou  
forget not the thynges whiche thyne  
eyes haue sene, and that thry departe  
not oute of thy heart all the dayes of  
thy lyfe. And thou shalt teach the thy  
chrydren and thy childers chylde.ene.

**Deut. 6.** Heare O Israel, the Lord  
our God is one Lord only. And thou  
shalt loue the Lorde thy God, withal  
thy harte withal thy soule, and with  
al thy might. And these words which  
I commaund the this day, shalt thou  
take to hart, and shalt rehearse them  
vnto thy chylde, and shalt talcke of  
them, when thou syttest in thyne  
house, and when thou walkest by the  
way, when thou liest down, and whē  
thou risest vpp. And thou shalt bind  
them for a signe vppon thine hande,  
and they shall be a token of remem-  
braunce befoze thine eyes, and thou  
shalt



shalt wyte theim vpon the postes of  
thyne house and vpon thy gates.

Deut. 11. If ye herken vnto my cō-  
maundementes, which I cōmaunde  
you this daye, that ye loue the Lord  
your god, & serue him with all your  
heart, and with al your soule, then wil  
I geue rayne vnto your lande in due  
season, early and late, that thou maist  
gather in thy corne, thy wyne, and  
thyne Oyle, and I wyll geue grasse  
vpon thy fielde for thy cattel, that ye  
maye eate, and be fylled. But beware  
that your heart be not disceitued, that  
ye go aside, and serue other gods, and  
worshyp them, and then the wraoth of  
the Lord be ware whote vpon you and  
he shut vp the heauen that ther come  
no rayne, and the earth geue not her  
encrease and ye peryshe shortly from  
the good lande, which the Lord hath  
geuen you.

But

But by cherefore these my wordes  
 in your heartes, and in your soules,  
 and bynde them for a signe vppon  
 your handes, that they be a token of  
 remembrance before your eyes, and  
 teache them your chyl dren, so that  
 thou talke of them when thou syttest  
 in thyne house, or walkest by þ way,  
 when thou lyeſt downe & when thou  
 ryseſt vp, and wyte them vppon the  
 postes of thyne house and vpon the  
 gates, that thou and thy chyl dre may  
 lye longe in the lande whiche the  
 Lord ſware vnto thy fathers to giue  
 them as longe as the daies of heauen  
 endure vpon earth.

Deut. 32. Let my doctrine encrease  
 as rayne, & my ſpeache flow as dothe  
 the dewe. Euen as the rayne vpo the  
 ſaffe, & the droppes vpon the herbe.  
 Take to heart al the wordes which  
 teſtifie vnto you this daye that ye  
 come

commaund your children to obserue  
and do all these wordes of this law.  
For it is no vaine word to you, but it  
is your life, and this word shall pro-  
long your life.

**Iosua. 1.** Be strong and very bold  
that thou mayest keepe and doe eue-  
ry thing accordinge to the lawe that  
**Moses** my seruant commaunded the.  
Turn not aside from it nether to the  
right hand nor to the lefte, that thou  
maiest deale wylfelye whether soeuer  
thou goest. And lette not the booke of  
this lawe departe out of thy mouth  
but exerceyse thy selfe therein day and  
nyghte that thou mayest keepe and doe  
euerie thyng accordynge to it that  
is written therein.

Then shalt thou prosper in thy  
wales and deale wylfelye. Lo I haue  
commaunded y to be strong and bold  
Feare not and be not a frayde for the

Lozde thy God is with the, wher soe-  
uer thou goest.

Psalme. 1. Blessed is the man that  
delepteth in the lawe of the Lozde and  
exercyseth hym selfe in his law both  
daye and nyght.

Psalm. 2. Lay hande on learynge  
least the Lozde be angry, and so ye pe-  
rysthe from the ryght waye.

Psalm. 18. The lawe of the Lozde  
is pure it tourneth soules. The wit-  
nesse of the lozde is faythfull, it gy-  
ueth wysdome even vnto babes.

The statutes of the Lozde are righte  
they reioyce the hart, the comaunde-  
mente of the Lozde is byghte, and  
strengeth the eyes.

The feare of the Lozde is holpe, it  
endureth for euer, the iudgements of  
the Lozde are true and righteous alto-  
gether, they are moze pleasaunt & moze  
despyred then goulde  
and

and precious stone, yea they be sweeter then the hony & the hony combe.

Psalm. 85. The Lorde shall tell in the scriptures of the people and of those Dynces that were in her.

Psalm. 113. Blessed is the mā whome thou haste nourtered, O Lorde and taught hym thy lawe.

Psalm. 117. He hath sent his word and healed them and deliuered them, from their destructions.

Psalm. 117. Blessed are they that serche his testimonies, and seke after him with their whole hart.

Thou hast geuen streyghte charge that thy commaundemētes should be kept. Oh that my waies were stablished to kepe thy statutes, then should not I be confounded whyle I haue respect vnto al thy cōmaundements.

Wherewith all, shall a younge man clese his way? Merely by ruling his selfe according to thy woorde. My



my whole hart haue I sought thee,  
Oh let me not goo wiong out of thy  
commaundementes.

Thy woordes haue I hyd within  
my heart that I should not synne a-  
gainst thee.

Thou rebukest the proude, cursed  
be they that departe from thy com-  
maundementes.

In thy testimonies is my delgte,  
ea thy statutes are my counsellors.  
Teache me O lorde, the waye of thy  
statutes, and I shal keepe it vnto the  
ende, Oh geue me vnderstāding and  
I shal kepe thy lawe, yea I shal kepe  
it with my whole heart.

Leade me in the pathe of thy com-  
maundements, for that is my desire;  
Incline my heart vnto thy testimo-  
nies and not vnto couetousnes.

The law of thy mouth is better vnto  
me, the thousands of gold & siluer.

The

The wicked men haue told me tales  
but nothing agreeable to thy law. For  
all thy commaundementes are true, yet  
haue the vngodly persecuted me.

If my delyte were not in thy lawe,  
I should perishe in my trouble.

Oh how swete are thy wordes vnto  
my throt, yea more the hony is vnto  
my mouth. Thy word is a lantern vnto  
my feete, & a lyght vnto my path.

It is hie time for thee O lord to lay  
to thine hand, for they haue destroyed  
thy lawe. For I loue thy commaunde-  
mentes aboue gold & precious stone.

The preachinge of the worde ge-  
neth sight, yea and bringeth forth vn-  
derstanding euen vnto the very babes.

Health is far from the vngodly,  
for they regarde not thy Statutes.  
But great is the peace that they haue  
whiche loue thy lawe, and they are not  
offended at it.

Proue. 2. My son, if thou wilt re-  
 ceive my wordes, & hepe my commaun-  
 dements by thee, that thyne care may  
 marken vnto wysdome, applye thyne  
 earte then to vnderstanding. For if  
 thou criest after wisdom, and callest  
 for knowledge, if thou seekest after her as  
 after monye, & diggest for her as for  
 treasure then shalt thou vnderstande  
 the feare of the lord & finde the know-  
 ledge of God. For it is the lord that  
 giveth wisdom, out of his mouth co-  
 meth knowledge & vnderstanding. He  
 preserveth the welfare of the ryghte-  
 ous, and defendeth them that walcke  
 innocentlye, he keepeth them in the  
 righte pathe, and preserveth the way  
 of the sayntes: When shalt thou not  
 vnderstande ryghteousnesse, iudge-  
 ment and equitie ye and every good  
 thing. If wysdome enter into thyne  
 heart, and thy soule delyste in knowe-  
 ledge,

ledge, then shal counsel preferue thee,  
 and vnderstandinge shall keepe thee.  
 That thou mayest be deliuered fro  
 the euill way, and from the man that  
 speaketh froward thynges, from such  
 as leaue the hygh streete and walcke  
 in the way of darkenesse, whiche re-  
 ioyce in doing euil, and delyte in wic-  
 ked thinges: whose wayes ar croked,  
 and their pathes slaunderous. That  
 thou mayest be deliuered also from  
 a straunge woman, and from her that  
 is not thine own which geueth sweet  
 wordes, forsaketh the husband of her  
 youth, and forgetteth the couenaunt  
 of her God. For her house is enclap-  
 ned vnto death, and her pathes vnto  
 hel. Al they that go in vnto her com-  
 not again, nother take they hold of  
 way of lyfe. That thou mayest walke  
 in the good way, & kepe the pathes of  
 the righteous. For the iust shal di-  
 in the

in the land, and the innocentes shall remayne in it: but the vngodly shall be roted out of the lande, and the wicked doers shalbe taken out of it.

Pro. 3. Blessed is the man that findeth wysdome and obteyneth vnderstanding, for the getting of it is better then any marchandise of syluer, & the profit of it is better then gold.

Wysdome is more worth then precious stones, and al the thynges that thou canst desyre, are not to be compared vnto her. Vpō her ryght hand is long lyfe, and vpon her left hande is riches and honour. Her wayes are pleasaunt waies, & al her pathes are peaceable. She is a tree of lyfe to them that lay holde vpon her, and blessed are they that kepe her fast.

My sonne, let not these thynges departe from thyne eyes, but keepe my counsel, so shall it be life vnto



thy soule, and grace vnto thy mouth.

Then shalt thou walke safely in thy way, and thy foote shal not stum- ble. If thou sleepest, thou shalt not be a frayd, but shalt take thy reste, and slepe sweetely. Thou shalt not neede to be a frayd of any soden feare, nother for the violent rushyng in of the vngodly whan it commeth.

For the lord shall be beside thee, and kepe thy fote that thou be not taken.

Pro. 4. Let thine heart receiue my wordes, kepe my commaundementes and thou shalt lyue.

Get thee wisdom, get thee vnder- standing, forget not the wordes of my mouth, and shynck not fro the. For sake her not, & she shal preserue thee, loue her, and she shall kepe thee. The chief point of wisdom is, that thou willingly to obtayne wisdom, & be- fore all thy goodes to get vnderstan- dyng.

Byng. Make muche of her, & she shall promote thee, yea, if thou embracest her, she shal byng thee vnto honour.

She shall make thee a gracious head, & garnish thee with the crowne of glozy. Here my sonne, and receiue my wordes, that þy yeares of thy lyfe may be many: I will shew the way of wyldom, & leade thee in the right pathes. Do þy if thou goest therein, there shall no straytnesse hynder thee: and when thou runnest, thou shalt not fal. Take faste holde of doctryne, let her not go, kepe her, for she is thy life.

Pro. 6. The commaundment is a lanterne, and the lawe is a lyght, and the way of lyfe.

Pro. 19. Where no knowledge of gods worde is, the soule is not wel.

Pro. 24. Apply thy harte vnto les-  
sing, and thyue care to the words of  
knowledge.

**Pror. 28.** He that turneth awaye his care from hearynge the lawe, hys prayer shalbe abhoyred.

**Pror. 29.** When the preachynge of gods wooorde fayleth, then perperthly the people.

**Pror. 30.** Every worde of god is pure and cleane, yea it is a shyld to them that truste in it.

**Sap. 13.** Vayne are all those men in whome no knowledge of God is.

**Sap. 16.** Neither herbe nor empla-  
sture hath healed them, but thy word  
O lord, whiche healeth all thynges.

**Eccle. 1.** The fountayn of wisdom  
is the worde of God.

**Eccle. 5.** Be mecke and lowlye to  
heare the wooorde of God, that thou  
mayest vnderstande, and byng forth  
a wyse and true aunswere.

**Eccle. 7.** Have all thy pleasure in  
the commaundementes of God. and  
in thy

in his lawes be thou moſte of al occu-  
pied, and he ſhall geue thee an hart, & a  
deſire of wyſdome ſhal be geuen thee.

Eccle. 16. Be not ſlack to beleue the  
worde of God.

Eccle. 21. Learning is a precious  
jewell to a wyſe man.

Eccle. 23. Nothynge is better then  
the feare of God, and nothing is ſwe-  
ter then to haue a reſpect to the com-  
maundementes of the Lorde.

Eſay. 5. My people is led captiue be-  
cauſe they haue no knowledge.

They haue caſt awaye the lawe of  
the Lorde of hoſtes, and the worde of  
the holpe one of Iſraell, haue they  
blaſphemed.

Therefore is the wrath of the lord  
whote agaynſte hys people, and hee  
will ſtretch oute his hande, and de-  
ſtroye them.

Eſay. 8. Make haſte vnto the lawe  
I. iij. and

and witnes. If they speake not accordyng to this word, they shal not haue the morning lyght.

Esa. 55. Al ye that are a thirst, come vnto the waters, and ye that haue no mony, make haste, by and eate. Come I saye, bye without monye, and without any exchaunge, wyne and mylke. Why lay ye out your mony for that is not bread in dede, and spend your labour about that, that shal neuer satisfy you. Heare me, heare I saye, and eate that whiche is good, that ye may be wel lpyng. Gye eare and come vnto me, heare me I saye, and your soule shall lyue.

As rayne and snow commeth down from heauen and retourneth not thither agayne, but watereth the earth, and maketh it to budde, and byngeth forth the fruit, so that it geueth seede to the sower, and bread to the eater, so shall



so shall my woorde be, that shall come out of my mouth.

It shal not returne vnto me voyde, but shal do whatsoeuer I wil, & prosper in them, to whome I sende it.

Ier. 9. Let not the wise mā reioyce in his wysdome: nor the stronge man in his strengthe, nor yet let the ryche man glory in his ryches, but let him that reioyseth, reioyce in this thinge that reioyseth, reioyce in this thinge, that he know me, that I am the lord which do mercy, iudgement and righteousness in the earth.

Ier. 16. Withdrowe not the woorde from the people, if peradventure they heare & turne from their wicked way so that it may repent me of the euyl whiche I haue determined to do vnto theyn for the malyciousnes of their counsels.

Baruc. 3. Here I Israel the comander  
 I. liij.                      mentis

ments of life, geue eare & thou maist  
become wylse. Thou chaunced it O Is-  
raell, that thou arte in the lande of  
thyne enemyes: Thou art wayne out  
in a straunge lande, thou arte defyled  
with the dede. Thou arte reputed  
with them that go downe vnto hell.  
Thou haste forsaken the fountayne  
of wysdom. For if thou haddest wal-  
ked in the waye of God, vndoubted-  
lye thou haddest dwelte in reste vpo  
the earth: Learne therfoze where wis-  
dom is, and where vnderstanding is  
that thou mayest also knowe where  
continuaunce of lyfe is, and al thyn-  
ges necessary for to maintain & saue,  
agayne where the lyghte of the eyes  
and peace is.

Baruc. 4. This is the boke of the  
commaundementes, & the law which  
abydeth for euer. Al that kepe it, shal  
come vnto lyfe, but they that forsake  
it, shal

*Baruc. 4. This is the boke of the  
commaundementes, & the law which  
abydeth for euer. Al that kepe it, shal  
come vnto lyfe, but they that forsake  
it, shal*

it, shall come vnto death.

Aino. 8. Beholde, the daye is come, sayth the lord, that I wil cast an hon-  
ger vpon the earth, not the honger of  
bread, nor the thirite of water, but of  
hearyng the worde of the lord. And  
they shall go from sea to sea, & walke  
about from the South to the East,  
sckynge the word of the lord, and yet  
shall they not fynde it.

### Examples out of the old Testament.

Exo. 21. God the father wrote the  
lawe of the ten commaundementes in  
tables of stone with his finger, and co-  
mmaunded Moses to declare them vn-  
to the people.

Deu. 4. The people are commaun-  
ded of God not only to rede his holy  
lawe, but also diligently to exercise  
the selues in the meditaciō therof so  
long

longe as they lyue, and to teache it  
their childezen, yea to talke of it, both  
in theyr house, & whā they go abrode  
and to wyte it vpon the thyrsholds,  
dores and postes of their houses, that  
it maye bee euer in theyr sighte. For  
man shal not liue with breade alone,  
but with euery worde that procedeth  
from the mouth of God.

Deu. 17. A kinge is commaunded  
to reade the booke of the lawe of the  
Lorde ol the daies of his life, that he  
may feare the Lord his God

Josu. 1. Josua was commaunded  
that the boke of the Lords law shuld  
not depart from his mouth, but that  
he shuld study in it daye and nighte,  
that he might kepe and do al things  
that are wyrtten in that boke.

1. Reg. 15. Synge Dauid was caste  
down from hys royall estate, because  
he was neglygent and dysobedyent  
to

to the law of God.

1. Pa. 29. When Dauid lay on hys death bed, he said to Salomō: Thou shalt prospere and come to greate renowne, if thou kepest the commaundementes and ordynaunces, whych the Lorde commaunded Moyses.

2. Pa. 23. Joas, whē he was crowned in the temple, had the lawe of the Lord deliuered vnto his hands, that he shuld kepe & maintain that same.

2. Pa. 27. Josaphat that walked in the commaundements of the Lord and loued gods woozde so entyrelly, that he sente hys Prynces, Leuites, and priestes to teache in al partes of Iuda, wdyche hadde the booke of the Lordes law wyth them, and went aboute in all the Cities of Iuda, and taughte the people.

2. Para. 29. Ezechias diligently walked in the law of the lord, purged hys



hys realme of all Idolatrye, set vp a-  
gayne the true worshippyng of God  
and exhorted al his subiects to folow  
the lawe of their Lorde God.

2. Para. 34. Jossas that moste god-  
ly kyng, whiche walked so purely in  
the wayes of the Lorde, that he decli-  
ned nether on the ryght hande nor on  
the left, whē the booke of the law was  
deliuered vnto him, did not only cau-  
se the booke to be red before him, but  
he him selfe also red it before all hys  
people, both small and great, and (all  
Idolatrye destroyed) restored the true  
religion to his kyngdome.

2. Ecd. 8. Ecdas red the law of the  
lord playnly & distinctly to the peo-  
ple, & they gaue very earnest and dili-  
gent attendance to the hearing of it.

Dan. 13. Susan from her infancy  
was so dyligently brought vp of her  
parentes in the lawe of God that she  
dyd not

did not only feare God but also cho-  
sed rather to be stoned vnto deathe  
then she wold ones transgres the law  
of god by committing adultery.

### Sentences out of the newe Testament.

Mat. 4. Man shal not liue w<sup>th</sup> bread  
alone, but with euery word that com-  
meth out of the mouth of God.

Mat. 24. Verely, verely I say vnto  
you, this age shal not pas, tyl al these  
thynges be donne. Heauen and earth  
shall pas away, but my wordes shall  
not pas away.

Luke. 11. Blessed are they that here  
the worde of god, and kepe it.

Luke. 13. Blessed is he that eateth  
bread in the kingdome of God.

Luke. 16. They haue Moyses & the  
prophets, let them heare the. If they  
heare not Moyses and the prophets,  
neither

Why  
fame  
dem r

Why  
fame  
dem r

Why  
fame  
dem r

neither wyl they beleue though one  
should rylse from the dead.

John. 3. This is condēnacion, that  
light is come into þ world, & the men  
loued darknes more thē light becau-  
se their workes were euil. For euery  
man þ doth euil, hateth þ light, & ther-  
e cometh he to the light, lest his workes  
should be reprovēd, but he that dothe  
trueth cometh to light that his dedes  
myght be knownen, howe they are  
wrought in God.

John. 5. Search the Scriptures  
for ye thynke to haue eternall lyfe in  
them, and these are they which testifi-  
e of me, neither wyl ye come vnto  
me that ye may haue lyfe.

John. 6. The wordes that I speke  
to you are spirite and lyfe, & orde to  
whome shall we goo? Thou haste the  
wordes of euerlastyng lyfe.

John. 8. He that is of God heareth  
the

the wordes of god. But ye here not because ye are not of god. If any mā heareth my worde he shal neuer see death Joh. 10. My shepe heare my voyce, and I know the, and they follow me, and I geue them euerlasting lyfe.

John. 12. Walke whyle ye haue lyght lest darkness ouerwhelm you. He that walketh in darkness knoweth not whether he goeth. Whyle ye haue lyght beleue in the lyghte: that ye may be chyldren of lyght.

Jhon. 14. He that hathe my preceptes and kepech them, he it is that loueth me. If anye man loueth me, he wil kepe my word, and my father wil loue him, and we shall come to hym, and dwell with him.

Joh. 17. This is euerlastinge lyfe, that thou know the thalone true God, and whō thou hast sent Jesus Christ.

Jhon. 18. Every one that is of the  
truth

truthe heareth my voyce.

Rom. 1. The gospel of Christ is the power of God vnto saluacion, for so many as beleue.

Rom. 9. Except the lord of hostes hadde left vnto vs seede, that is his moste blessed woorde, we had bene as Sodom, and might well haue bene lykened to Gomorra.

Roma. 10. Fyth commeth by hearing, & hearing by the woorde of God.

Rom. 15. Whatsoeuer thynges are wrytten afore tyme, are wrytten for our learning, that we throuwe patience & comfort of the scriptures myght haue hope. 1. Cor. 1. The word of v<sup>e</sup> crosse is to them that perishe, folyshenesse, but to vs that obtayne saluacion it is the power of God.

2. Cor. 4. If the gospell of Christ be yet hid, it is hid among them that are loste, in whome the God of this world



world hath blinded the minds of the  
which beleue not, lest the light of the  
glorious gospel of Christ, which is the  
Image of god, should not shine vnto  
them. Let the word of Christ dwell in  
you richely with al wisdom. Teache  
and mony the one another.

Quenche not the spirite. Despyse  
not the studies and preachynges of  
the holpe scripture. Howe al thynges,  
and that is good, hold fast.

1. Tim. 2. God wyll al men to be  
saued, and come vnto the knowledge  
of the truthe.

1. Tim. 4. Gene thy mynde to rea-  
dyng exhortacion and doctryne, con-  
tinue in these thynges.

2. Tim. 3. Continue in reading the  
holp scripture, which is able to make  
the wyse vnto saluacion, thow the  
faith whiche is in Christ Iesus: For  
all scripture geuen by inspiration of  
god,

god, is profitable to teache to improve, to amende, & to instruct in righteousness, that the mā of may be perfect and prepared to all good workes.

The woorde of God is livelye and mighty in operacion, and sharper then any two edged sworde.

He. 4. Lay a part al filthynes, al superfluitie of malitiousnes, & receyve with mekenesse the word that is grafed in you, which is able to save your soules. And se ye be doers of y<sup>e</sup> worde and not hearers onely, dysceauynge your selues. For if any heare y<sup>e</sup> word and do it not, he is lyke to a man that beholdeth his bodely face in a glasse. For as sone as he hath looked on himselfe, he goeth his waye, and forgetteth forth with what his fashio was. But who so loketh in the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a

doer

dore of the worke) the same shall bee happy in his deede.

1. Petr. 2. Lay asyde all malice & gyle and dissimulation and enuy, and al back biting, & as newe borne babes desire that mylk, not of the body, but of the minde, whiche is without corruption, that ye may growe therin.

2. Petr. 1. We haue a ryghte sure worde of Prophecy: where vnto if ye take hede as vnto a light that shineth in a darke place, ye do wel outyll the day dawne, and the day star aryse in oure hartes. So that ye fyrste knowe this, that no prophecy in the scriptur hath any priuate interpretation. For the scripture came neuer by the wylle of man, but holpe men of God spake as they were moued by the holy gost.

2. John. 1. Whoso euer transgresseth and abyde th not in the doctrine of Christe, hath not God. He that

endureth in the doctrine of Christe,  
hath bothe the father and the Sonne.  
If there come any to you, and bryng  
not this learning, hym receiue not to  
house, neither once bid him god speede  
for he that byddeth hym god speede,  
is partaker of his euil deedes.

Apoca. 1. Blessed is he that readeth  
and heareth the words of the prophe-  
cie, and kepeth these thinges that are  
wrytten therein.

Apoca. 22. Blessed is he that kee-  
peth the wordes of the Prophecie  
of this booke.

### Examples out of the new Testament.

Luk. 6. The people pleased so gret-  
ly vpon Christ to heare the worde of  
God, that he was compelled to enter  
into a shyppe, and so to teache them.

Luke. 10. Mary the syster of Mar-

tha

tha, sat at Iesus fete & heard his preaching. And whē Martha being greatly combyrd about much seruing and other wordly busines, said to Christ: Maister dost thou not care that my syster hath left me to minister alone? Wyldest thou therefore that she helpe me.

He sayde: Martha, Martha, thou carest and arte troubled aboute manye thynges, but one thyng is needfull. Marye hath chosen her that good part, whiche shall not be taken away from her.

Luke. 19. Whan Christ preached in the temple, all the people did hang of his mouth, hearing hym.

Act. 2. Peter turned thye thousande at one of his sermons.

Act. 7. The Enoch chamberlain & of grate authoritie with Candace, Quene of the Ethyoppans, read the Prophete Esaye, syttinge in hys charette,



charrete, to whom the holy ghost sent  
Philippe, whiche did both expounde  
the scriptures vnto him. and also bap-  
tised hym. So deare are they to God  
whiche delight in the reading of hys  
holy worde.

Act. 17. The noblest of byrth amōg  
thē of Thessalonía, which receyued y  
word with all diligence of mynd ser-  
cheth the Scriptures dayly, whether  
those thynges were euen so as Paule  
and Silas preached.

Act. 18. Apollos was an eloquent  
manne and myghty in the scriptures.  
He was informed in the waye of the  
lorde, and he spake feruentlye in the  
spirit, and taught diligently the thin-  
ges of the Lorde, and yet knewe he  
but the baptisme and doctrine of Iho  
only, whom when Aquila and Prisc-  
illa his wyfe, being lay parsons, had  
hard thei toke him vnto them. and ex-  
pounded

pounded vnto hym the waye of God  
more perfectly, in so muche that after-  
ward he mightely ouercame the Je-  
wes and that openly shewing by the  
scriptures that Iesus was Christe.

Act. 21. Philippe the Evangelist &  
precher of the Gospell, hadde foure  
doughters excellently learned in the  
holy scriptures.

2. Tim. 3. Timothe was broughte  
vp in the holy Scriptures from hys  
younge age.

### Against straunge religion or new founde worshipping of God.

**I**f thou be moued vnto straunge reli-  
gion or new found worshipping of  
god ether by satan, by y pope. or by  
any subtile hypocrite, loke v thou by  
no meanes dost leane vnto their wic-  
ked motions, but rather valiantlye  
M. iiij. with

withstande them, with these sentēces  
and examples of the holy scripture.

**Sentences out of the olde  
Testament.**

Deu. 15. Hearc Israel, your Lorde  
God is one god. Thou shalt loue thy  
LORD God with al thy heart, with all  
thy soule, and with all thy strengthe.  
Thou shalt feare thy LORD God, and  
serue him alone.

Deut. 6. And nowe Israell, what  
doth v LORD thy God require of thee  
but that thou fearest the LORD thy  
God, and walke in hys wayes, and  
loue hym, and serue the LORD thy  
God with all thy heart, and with all  
thy soule, and kepe the commaunde-  
mentes of the LORD.

Deut. 13. Do that whiche is pleas-  
saunt in the syghte of the LORD thy  
god. Sacrifice to the LORD the sacri-  
fice of

See of righteousness, & trust in hym.

Psalm. 5. I wil not reprove thee in thy sacrifices, sayeth the Lorde, for I am full of thy burnt offerings. Offer to god the sacrifice of praise, & pay to the most hyghest thy vowes. Call on me in the day of trouble, and I wyll belyuer thee, & thou shalt honour me.

Psalm. 81. Heare, O my people, I wyll gyue thee a charge O Israell, if thou wilt heare me, there shall be no strange nor new found god in the, neither shalt thou worshyp any forayne God. For I am the Lorde thy God, whiche brought thee out of the lande of Egype. To do mercy & iudgement pleseth the lorde more than sacrifice. A sacrifice well pleasynge to the lorde is to attend to his commaundementes, and to depart from al iniquities and vnrpyghteousnes.

Esay. 1. What shall I doo withall these

these your sacrifices, sayth the Lord: I am full of them. The burnt offerings of Weathers and fatlings, the blud of calves, lambs and goates, I will none of them. When ye come before my syghte, who requyred these thynges of your handes, that ye shuld walke in my courtes? Whyge me no more sacrifice on this maner in vain your sensyng is abhominacion vnto me. The feastes of the newe Moone, and the Sabbathes and other holpe dayes I can not abyde. Your congregacions are wycked. Your Kalendes and your solempne feastes, my soule hateth. I am even wey of them. I greuch me to the heart for to suffer them. When ye shall praye many prayers, I wil not here you. For your handes are full of bloud. Be ye washed and clene. Take awaye your euill thoughtes from my eyes. See and



to do euell, learne to do wel. Seeke iudgement, helpe the poore oppressed, be fauourable to the fatherles. Defende the wyddowe, and then come and proue me, saith the Lord. If your lynnes be as red as scarlet. yet shal they be made as whyte as snowe. And if they be made lyke purpel, yet shal they be made as whyte wolle. If that ye wyl be contented and heare me, ye shal eate the good frutes of the earth. If that ye wyl not, but pluck me vnto anger, the swerd shal deuoure you, for the mouth of the lorde hath spoken it.

Put your burnt offerings to your sacrifices and eate the flesh. For I haue broughte youre fathers oute of the lande of Egypte, I make not one worde vnto them of burnt offerings and sacryfices, but this I commaunded the. saying: here my voyce, and I shall be your God, and ye shal be my

Be my people. Se ye walke in all the  
wayes that I haue commaunded you  
that ye may prosper.

I hate and utterly despye your holy  
dayes, and where as ye sence me when  
ye come together, I wyl not accept it  
And though ye offer me burnt offer-  
rings, yet wyl not I receiue youre  
gittes. Away from me with that noyse  
of thy songes, for I can not abide the  
hearing of thy playng at the organs.  
Woulde that equitie may folowe as  
the water, & righteousnes as a migh-  
ty streame, for in these thinges haue  
I deelyte and pleasure, saith the lord.

De. 6. I will mercye and no sacrifice, saith the Lord, and the knowledge of God do I set more by, then burnt offeringes.

Mich. 6. What shall I offer wor-  
thy the Lord? Shall I bowe my knee  
to the hye God? Shall I offer vnto  
hym

Ye may see the  
of good books  
ye may see the  
make  
ye may see the  
make

hym burnt sacrifices and calves of a  
yeare olde: May the Lord be pleased  
with a thousand fat weathers: Or w  
many thousandes of lusty goates: that  
I geue my first begotten for my wic-  
kednes: Euen the fruite of my wōbe  
for y syn of my soul. I wil shew thee  
(Dinan) what is good and what the  
Lorde requireth of thee: verely to ds  
iudgement, to loue mercy, and care-  
fully to walke with thy God.

3. Reg. 18. Howe longe wyllye  
haulte on both partes. If the Lorde  
be God, folow hym. If Baall be god,  
folowe hym.

### Examples out of the old Testament.

Leut. 10. Nadab & Abihu of a good  
entent offered encense to the Lord w  
straunge fyre, yet for all their good  
zele, they were consumed with fyre.  
*mean 73 how I am to that  
sine in re. Ex. 30. 10. 10.*

so that they died before the Lord.

1. Reg. 13. Kyng Saule thoughte  
that he hadde done great worshyppe  
vnto God, when in the absence of  
Samuel he offered burnt offrynges,  
but Samuell sayde vnto hym, thou  
hast done folyshly, neyther hast thou  
kept the cōmaundementes of y<sup>e</sup> Lord  
thy God, whiche I cōmaunded thee.  
2. Re. 15. Saule also of a good zele cō-  
trary to the cōmaundemēt of god spa-  
red Agag the kyng of Amaleche aloue  
with the beste and fattest flockes of  
shepe, oxen, &c. ppretendyng that he re-  
serued the for to offer vnto the lord.  
But Samuel sayde vnto hym: foras-  
muche as thou hast cast away y<sup>e</sup> word  
of the Lord, the Lord hath cast away  
thee, that thou be no more kyng. Wil-  
leth the Lord burnt offrynges and  
sacrifices: and not rather that it may  
be obeyed vnto his worde: Obedience  
is bett:

is better then sacrifices, & to geue ear  
to the lordes commaundemēt, is moze  
then to offer the fat of wethers.

2. Regum. 6. D<sup>ns</sup> thought that he  
had done God hyghe scrupce when he  
stied the Arcke of God in the wayn 1 2 3  
being in leopardy of falling, but yet  
was the Lorde angry with hym, be-  
cause he touched it contrary to hys  
worde, in so much that he was stricken  
and sodenly dyed.

2. Par. 26. Kyng D<sup>rias</sup> toke vpon  
hym to burne incense vnto the Lord,  
thynkynge that by this meanes he  
should hyghly please God, but for at  
his pretended holynes he was stricken  
with leprosy, and so being cast oute  
of the house of the Lord, he continued  
a Leper euen vnto his death.

Sentences out of the new  
Testament.

Math.



**Mathew. 15.** These people drayne  
nye vnto me with their mouthes, and  
honour me w<sup>th</sup> their lippes, but their  
harte is farre from me. Behelde they  
worshyppe me in vain, teaching doc-  
trine euen the cōmaundemēts of mē.

**Mat. 23.** Wo be vnto you ye Scris-  
bes & Pharises, yea very Apocrytes,  
whiche deuoure widowes houses vnto  
the pretence of longe prayer, ye shall  
therfore receyue the moze greuous  
dampnacion.

**Luc. 1.** God hath delyuered vs frō  
the hande of oure ennemies, that we  
should serue him in holines & righte-  
ousnes all the dayes of our lyfe.

**John. 4.** The houre commeth and  
now it is when true worshippers shall  
worship the father in spirite & truth,  
for the father seeketh suche, that shuld  
worshyppe hym.

God is a spirit, & they that worship  
hym,

him, must worship hi in spirit & truth.

John. 16. The tyme shal come, that whosoever killeth you, shall thinke & they do vnto god an hie good service.

Ro. 1. God is my witnes whom I serue in my spirit.

Ephes. 5. Be ye fulfilled with the spirit speakyng with youte selues in psalmes and hymnes & spiritual songes, and making melody to the Lord in your hearts, geuing thākes alwayes for al thinges vnto god the father in the name of the lord Iesus Christ.

Tim. 1. Vnto god kyng euerlasting immortall, enuisible & wyse only, be al honour and glory for euer & euer.

## Examples out of the new Testament.

John. 5. Our sauour Christ whan he lyued in this world did all thinges according to his heauely fathers.

R.

Wauis.

maundementes as he hym selfe sayth  
as my father, hath geuen me com-  
maundement, so doe I, this did he to  
geue vs example, that in matters of  
Religion we shoulde attempte no-  
thyng as a due seruice vnto GOD,  
but that only whiche we haue lerned  
out of his holy worde.

The Apostles of Christe bothe  
taught and wrought that only, which  
they had receyued of their Lorde and  
Master Iesus Christe.

John. 2. Of these aforesaid Scrip-  
tures & histories, mayest thou learne,  
that God is not worshipped as car-  
nal reason and fleshly wysdome ima-  
gyneth & prescribeth, but as God by  
his holy worde diddeth, appointeth,  
and commaundeth. A christen man  
sought to folowe Christes steps and  
so walke as he hath walked.

Against

William  
miller

## Against mens traditions and vniuersitie verities.

If Satan or any of his impes, be  
to the derogacion of Gods glorie,  
shall at any tyme tempte the with  
mans traditions or vniuersitie veri-  
ties, for to geue no les credite vnto  
them, than vnto the worde of God, as  
uoyde him with these scriptures.

### Sentences out of the olde Testament.

Deu. 4. Ye shal not ad vnto y word  
that I speake, nor take ought fro it.

Ye shall not turne vnto the ryghte  
hand, nor vnto the left hande, but by  
the way that the Lord your god hath  
commaunded you, ye shal walke: that  
ye may lyue and haue good lucke.

Deut. 6. Keepe the commaunde-  
mentes of the Lord thy God, and the  
Ray. . . . . testimo-

testimonies and ceremonies, whiche he hath commaunded thee, & do that whiche is pleasaunt and good in the wordes syght, that thou mayest haue good lucke.

Deut. 12. That I commaund thee, do that only, nether put to any thing nor take ought away.

Prover. 20. Put nothyng to thy wordes, lest thou be reprovued and founde a lyer.

Woe be vnto them that call euill good, & good euill, which make darkenes light, & light darkenes, that make sower swete, and swete sower.

Esaie. 5. Woe be to them that are wise in their owne syght, and thynke the selues to haue vnderstanding.

Esa. 10. Woe be vnto you that make vnrightheous lawes, & deuylse thinges which be to hard for to be kept, where thorow the poore are oppressed on euery

side.



ry sde, & the innocentes of my people  
are therewith robbed of iudgemente.

Esa. 30. Wo be to these spyning  
chyldezen, sayth the Lord, whiche seke  
counsell, but not at me: which take a  
webbe in hande, but not after my wil  
that they may heape one synne vpon  
another.

Esa. 55. Thus sayth the Lord, my  
thoughtes are not your thoughtes, &  
your waies are not my waies, but as  
farre as the heauens are hier then the  
earth, so farre do my waies exccede  
yours, & my thoughts your thoughts

Your lippes speake lcsynges, and  
your tonge setteth oute wyckednesse.

Esa. 59. No man regardeth righte-  
ousnes, and no man iudgeth truely.

Euery man hopeth in vayne thinges  
and imagineth disceyte, conceyueth  
wickednes, and byngeth forth euell.

They breede Cockatrices Egges,

R. iij.

and

and weaue the spyders webbe. Who:  
 soeuer cateth of their Egges, dyeth,  
 but yf one treade vpon theym, there  
 commeth by a Serpente. Their web  
 makeeth no clothe, and they maye not  
 couer theym with their laboures:  
 Their deedes are the deedes of wy:  
 kednes, and the woozke of robberye  
 is in their handes: their feete runne  
 to enyl, and they make hast to shed in  
 nocent bloude. Their counsels are  
 wyked counsels, hate and destruccio  
 is in their wayes, but the waye of  
 peace they know not In their goings  
 is no equitie. their wayes are so cro:  
 ked, that whoso goeth therein, know:  
 eth nothyng of peace.

Iere. 2. My people hath commyt:  
 ted two great euils. They haue for:  
 taken me the fountayne of liuing wa:  
 ters, and digged them pyts, pyttes I  
 saye are broke, & can hold no water.

Iere.

**Iere. 7.** Take hede, saith the lord  
ye truste in counsels that begyle you  
and do you no good.

**Iere. 23.** Heare not the wordes of  
the Prophetes, that preache their  
owne dreames.

**Ezeche. 18.** Heare O ye house of  
Israel, saith the lord. Is not my way  
righte, or are not your wayes rather  
wycked?

**Ezechi. 32.** The chyldre of thy peo-  
ple, saye, tushe, the waye of the Lord  
is not ryght, where as their waye is  
rather vntryght.

### Examples out of the old Testament.

**3. Reg. 12.** Jeroboam kynge of Is-  
rael, contrary to Gods worde, made  
two calves of gold & set the vp to be  
worshipped of people as their gods,  
but bothe he and his posteritie were

A. iiij.

Gre-

greuously punished for it.

Howe greuously God punished all such as brought in straunge worship-  
pings of God or any matters cōcer-  
ninge Idolatrye, or ought elsse con-  
trary to the worde of God, altoughe  
the authors of them made the simple  
people to beleue that they were veri-  
ties although vnwritten as the Pa-  
pistes do now a dayes, the holy scrip-  
tures in diuers places doe euidentlye  
shew, namely in the booke of 2 kings  
and of the Chronicles.

### Sentences out of the newe Testament.

Mat. 5. Except your righteousness  
doth exceede the righteousness of the  
Scribes and Pharises ye can not en-  
ter into the kingdome of heauen.

Mat. 7. Beware of false prophetes  
whiche come vnto you in shepes clo-  
thing,

thing, & inwardly as rauening wolfs

**Mat. 15.** Why do ye transgres the  
commaundement of God for youre  
tradicions.

**Mat. 15.** Every plant that my hea-  
uenly father hath not planted, shalbe  
plucked vp by the rotes.

**Math. 17.** This is my welbeloued  
sonne, in whome I am well pleased,  
heare ye hym.

**Math. 28.** Teache them to keepe al  
thyngs that I haue comaunded you.

**Mar. 7.** Ye leaue the commaunde-  
mente of God, & maintain your own  
constitucions. Well do ye cast asyde  
the commaundement of God, to kepe  
your owne tradicions.

**Ihon. 3.** If ye abyde in my worde,  
ye are my Disciples in deede, and ye  
shall knowe the truthe, and the truth  
shall make you free.

He that is of GOD, heareth the  
wordes



wordes of God.

John. 10. My shepe heare my voice, and I know them, & they folowe me, neyther shal they at any tyme perishe, nor yet shall anye man pluche them out of my hande.

John. 14. He that hath my commaundementes and keepe them, he is that loneth me, if any man loueth me, he wyl keepe my wordes.

John. 15. If ye keepe my commaundementes, ye shall abyde in my lawe. Ye are my friendes, if ye dooe those thynges, that I commaunde you.

John. 19. Every one that is of the truthe heareth my voyce.

Rom. 15. I dare not speake of any of these thynges, that Christ hath now wrought by me.

I beseeche you Brethren. marke those that make diuision and geue occasions of euill, contrary to the doctrine that

that ye haue learned, & annoyde them.  
 For they that are suche, serue not the  
 Lorde Iesu Chyriste, but theyr owne  
 bellies, and with swete preachynges  
 and flatterynge woordes deceyue the  
 hartes of the simple.

Rom. 15. Though we our selues or  
 an Angel fro heauen, preach any gos-  
 pel to you then that whiche we haue  
 preached vnto you, holde hym accur-  
 sed. As I sayd before so saye I now  
 agayne, if any man preach any other  
 thyng vnto you then that ye haue  
 receiued, holde hym accursed.

Gal. 3. Though it be but a mans  
 testament, yet no man despyseth, it or  
 addeth any thyng thereto, when it is  
 once allowed. How much more ought  
 nothyng to be added to the testament  
 of the moste hygh God, nor yet be ta-  
 ken from it?

Ephe. 5. Be no more chylzen from  
 hence:

henceforth wandryng & caryed wyth  
 enery wynd of doctrine, by the wylly-  
 nes of men & craftes, wherby they lay  
 await for vs to deceiue vs: but let vs  
 folowe the truthe in loue, and in al  
 thynges growe in hym, which is the  
 head, that is to saye Christ.

1. Tim. 4. Cast away vngodly and  
 olde wyues fables. Exerceyse thy self  
 vnto godlynesse.

1. Tim. 6. If any man teache othe-  
 wyse and is not contented with the  
 wholsome wordes of oure Lorde Je-  
 sus Christe, and with the doctrine of  
 godlynes, he is puffed vp and knoweth  
 nothyng but wasteth his braynes a-  
 bout questions and strife of wordes  
 wherof spryngge enuy, stryfe, rayling,  
 euyll surmyssynges and vayne dispu-  
 tations of men with corrupte mindes  
 and destitute of the truthe which  
 theynke that lucre is godlines. From

Suche

che separate thy selfe.

2. Pet. 4. If any man speake, let  
him speke as though it came of gods  
stone mouth.

John. 2. Whosoever transgresseth  
and abydeeth not in the doctrine of  
Christ, hath not God. He that endu-  
reth in the doctrine of Christe, hath  
both the father and the sonne.

If there come anye vnto you and  
sayyng not this learnyng, hym receiue  
not to house, nether bid him god sped  
for he that byddeth him God speede,  
is partaker of his euill dedes.

Be not caried aboute with dyuers  
and straunge learnynges.

Hebru. 13. If any man addeth to  
these thynges, God shall adde vnto  
hym the plages that are wyten in  
this booke. And if anye manne shall  
dimynyshe of the woordes of this booke  
of this Prophecy, God shall take a-

way

*Handwritten marginal note:*  
God shall take away  
his part

waye his parte oute of the booke of  
lyfe, and out of the holy scripture, and  
from the thynges, whiche are wryt-  
ten in this booke.

## Examples out of the new Testament.

Ma. 15. Christ rebuketh þe pharisees  
for brinning their tradicions into the  
church of god, by þe means defacing  
the glory of Gods most holy worde.

Co. 2. Blessed. S. Paul reprooveth  
them, whiche bee dead wiche Christ  
from the commaundemēts of þe worlde  
and yet suffer the selues stil to be led  
with tradicions, as theese for an ex-  
ample. touch not, taste not, handle not  
&c. whiche all perrythe thow the ver-  
ry abuse after the commaundements  
and doctrynes of men, whiche things  
outwardly haue the symplitude of  
wysdomme by supersticion and hum-  
blesse



he ofenes of mynde. &c.

Actes. 15. The Apostles of Christe  
 shoulde not burden the Christen con-  
 gregacions with newe and superflu-  
 us tradicions, but only charged the  
 with suche thynges as wer necessary  
 Gal. 4. Saint Paul in his Epistle  
 vnto  $\text{p}$  Galathiās inuayeth against  
 them, whiche after they haue knowen  
 God, tourne againe vnto nedye and  
 beggerlye ceremonyes, tradicions or  
 ordinaunces, obseruynge dayes, mo-  
 nethes, tymes and yeares.

Against the folowing of vn-  
 godly forefathers.

If thou thorowe temptacion of the  
 deuill or the false perswaspons of  
 Antechristes Prophetes, be moued  
 at any tyme to doubte of the truth of  
 gods word, which  $\text{p}$  papistes at this  
 day call sedicious doctrine, new lear-  
 ning and

and heresy, because thy forefathers haue both beleued and done the contrary, call these Scriptures to thy remembrance.

### Sentences out of the olde Testament.

Exod. 23. Followe not the multitude to do euill.

Leu. 18. Do not you these thynges that they haue done, whiche were before you, nether be ye despyled in the. I am the Lorde your God keepe my commaundementes.

4. Reg. 17. The Lorde sente his Prophetes to his people, sayinge: repentne fro your vnrightrous wayes, & kepe my precepts & ceremonies according to all the lawe that I commaunded your fathers. But they wold not heare, but became stiffnecked, enen as their forefathers were stiffnecked, whiche

*which*

whiche would not obey the lord God.

Psal. 69. Let them put their hope in God and not forget the workes of the Lord, but seke after his commaundments. Let the not be like their forefathers, whiche were a froward and a spiteful nacion, a nacion y<sup>e</sup> would neuer be true hearted, nor beare an vpryght mynde toward God.

Psalm. 125. Be not harde hearted as your forefathers were, saith y<sup>e</sup> lord whiche chode and rebelled against me

We haue synned with oure forefathers, we haue done vniustly, and committed iniquitie.

Psal. 146. Trust not in rulers nor in the sonnes of men, in whome is no health. For when their breath goeth away, they return vnto their earth: in y<sup>e</sup> day shal al their thoughtes, counsels, deuyses and imaginacions come to naught, I haue alway said vnto your

forefathers

forefathers sins I brought them out  
 of the land of Egypt, euē vnto this day  
 heare my voice, but they woulde not  
 heare nor once bow their ear vnto it,  
 but euery one of them is gone astray  
 in the frowardnes of his wicked hart  
 Yea the people of Iuda and the men  
 of Ierusalem are also fallen vnto the  
 wickednes of their forefathers, which  
 wold not heare my wordes, inso much  
 that they are already gone awaye af-  
 ter straunge gods and serue the. The  
 house of Israel and the house of Iu-  
 da, haue broken the couenaunt which  
 I made with their fathers. Therefore  
 thus saith the Lorde. Beholde I  
 wyl beying in extreme punishments  
 vpon them, so that they shall not es-  
 cape from them.

They shall cry vnto me, but I wil  
 not heare them. The cyties of Iu-  
 da and the inhabiteres of Ierusalem  
 shall

Shal go and crye vnto them, to whom they offered sacryfyce, and yet shall they not saue the in the tyme of their trouble. Accorpyng to the number of thy cypes were thy Goddes. O Iuda, and after the number of thy wayes, O Hierusalem, hast thou set vp Altars of abhominacion to doo sacrifice vnto Baalim.

Je. 16. Your forefathers haue forsaken me, sayth the Lord and they are gon away after straunge gods, & haue serued them and worshipped the, yea they haue vtterly geuen me ouer, and haue not kept my law. But you haue brought more abhominacion, than all your forefathers haue done.

For behold, every one of you walke after the lewdnes of his owne wicked harte, and wyll not heare me.

Ezech. 2. Their forefathers haue broke my couenaunt euen vnto this:

Q. 4.

Say,



day, and they to whom I sende thee, are children without al shame, and of such an hart, as cannot be reclaimed.

Walke not in the comaundements of your fathers, nor keepe not their ordinaunces, neyther pollute youre selues with their Idolles. For I am the Lorde your God.

Therefore walke in my precepts, & keepe my iudgements, and do them.

Dan. 9 Confusion of face and bitter shame be vnto vs, vnto our kynges, vnto oure rulers, and to oure forefathers, whiche haue synned.

Zacha. 1. Be not lyke your forefathers, vnto whome the Prophetes in tymes past cried, saying: thus sayeth the Lorde of hostes, turne from your euill wayes, and from your abhominable thoughtes, but they would not harken nor geue any attendaunce vnto me, sayth the Lorde.

1. Bar. 19. Our forefathers haue synned, and haue doone euill in the syght of the Lord our God. For they haue forsaken him, and turned away their faces from the tabernacles of the Lord our God.

2. Bar. 30. Be not lyke your forefathers and brethren, whiche rebelled agaynst the Lord GOD of their fathers, & he gaue the ouer into desolacion, as ye se your selues. Be not ye hardnecked now as were your forefathers, but offer your hande vnto the Lord, & come to his sanctuary, which he hath sanctified for euer, & serue the lord your god, so shal the indignacio of his wrath turne away from you.

### Examples out of the old

#### Testament.

Gene. 4. Cain slewe his brother Abel, and folowed his forefather the  
D.ij. Deuil,

Denyl, whtche was a manscat from the begynnyng.

3. Reg. 15. Nadab kyng of Israell folowed his forefather Hieroboam, committinge Idolatrye against the Lord his God. Therfore Baasa destroyed him and his kingdome and al the house of Hieroboam, so that one of the stocke remainned not alyue.

1. Par. 22. Ochozias kyng of Israel folowed his wyched forefather Achab, & greuously sinned against the Lord his God. He therfore raygned but a litle tyme, and also dyed a miserable dath.

4. Reg. 21. Amon kyng of Iuda, foloweth his Adelatrous forefather Manasses, and did that whiche was euyl in the sight of the lord his God. He raigned but two yeares, and was slain of his seruants in his own house

4. Reg. 23. Ioachim kyng of Iuda,  
fo; Coke

forsoke the Godly wayes of his most  
vertuous father kyng Josias, and fo-  
lowed the steppes of his wycked fore  
fathers. The Lorde therfore suffered  
hym to raygne but thre monethes in  
Jerusalem, and gaue hym ouer into  
the handes of his enemies.

4. Reg. 25. Sedechias kyng of Ju-  
da, folowed his his wycked foresa-  
thers, & prouoked the lord his god vn-  
to anger. He therfore was depryued  
of his kyngdome, sawe his children  
slaine before his eyes, & afterward he  
hauing his eyes plucked oute of his  
head, was bound in chaynes, & mys-  
erably caried away into Babilon.

### Sentences out of the new Testament.

John. 10. All that come before me are  
theues and robbers, but my shepe ha-  
ue not herde them.

D. iiij.

Ad.

**Act. 7.** O ye stifnecked and vncircū-  
 elled of heartes and eares, ye haue al-  
 ways resisted the holy ghost, as your  
 forefathers did, so do ye.

**Act. 7.** Whiche of the Prophetes  
 haue not your forefathers persecuted

Se that ye passe the tyme of youre  
 Pilgrimage in feare, for as muche  
 as ye know how that ye were not re-  
 demed with corruptible syluer and  
 gold from your bayne conuersacion  
 whith ye receiued by the tradicion of  
 the forefathers, but with the precious  
 bloud of Christ, as of a lambe vnde-  
 eyled and without spot.

### Examples out of the new Testament.

**Math. 15.** The Pharises and the  
 Scribes folowynge, their vngodlye  
 forefathers, obserued the tradicions  
 of their elders, and neglected the com-  
 mand



mandementes of God.

**Math. 23.** The Jewes fulfilling the measure of their forefathers, whiche newe the Prophets that were sent vnto the from god, killed Christ and his blessed apostles.

**Act. 9.** Paule before his conuersion folowynge his wycked forefathers the Jewes, persecuted the congregacion of Christ, even as his elders persecuted Christ and the Prophetes.

**Against the wicked olde customes and long vsages.**

**I**f **Dathan** or any of his members labour to pluck the fro gods word vnto wicked olde customes & long vsages, auoide him with these scripturs folowynge.

**Sentences out of the olde Testament.**

**Accoꝝ**

Accoꝝdinge to the custome of the lande of Egyp wherin ye dwelt, shall ye not do: and after the maner of the land of Canaā, whether I wil bring you shall ye not doe, neither walke in their ordinaunces, but dooe after my iudgementes, and keepe my ceremonies to walke therein. I am the Lorde your God. Ye shal keepe therfoze mine ordinaunces and my iudgementes: whiche if a man doe, he shall lyue in them. I am the Lorde.

Take hede that ye cōmit not one of these abhominable customes, whiche were comitted befoze you, and looke that ye defyle not your selfe therein. I am the Lorde your God.

### An example out of the old Testament.

2. Pst. 17. Eue vnto this present day  
do they stil folow their old customes.

They

They feare not the Lorde, neyther  
 kepe they his ceremonies, his lawes  
 and comāndemētes. The Prophets  
 cryed, worshyp no straunge Gods, but  
 but feare the Lord your God, and he  
 shall deliuer you from the power of  
 all your enemyes. But they wold not  
 hear, but styll comyncted wyckednes  
 according to their old custome. They  
 pretended as though they serued the  
 lord and yet neuertheles did they also  
 seruice to their Idols.

For as their forefathers did, so do  
 their sonnes, and newes vnto this  
 present day.

**A**gainst suche as flounder  
 Chyistes Gospel, by calling  
 it newe learnyng.

If the aduersaries of true Godly-  
 nes go about to perswade thee, that  
 Chyistes Gospel is newe learning,  
 and

and that therefore thou oughtest to  
 gyue no eare vnto it; nor beleue it,  
 loke that thou by no meanes consente  
 vnto them, but rather remember that  
 this is no newe blasphemy, but vsed  
 many yeares befoze of wycked Hypo-  
 crices, as thou shalt perceiue by these  
 examples folowynge.

### Examples out of the new Testament.

Marke. 1. When Christ preached  
 in the Synagoge at Capernaum, and  
 heled the mā that was possessed with  
 an vnclene spirit, & people cried out  
 and said: what new learning is this.

Act. 17. When Paule preached at  
 Athens, the resurrection of the dead,  
 certaine bely goddes as the Epicurs  
 and Stoikes straued with him & said:  
 what meaneth this prattler? other said  
 he seemed to be a preacher of new De-  
 uilles.

hilles. Another company sayde, may we not knowe what newe learnynge this is, that thou shewest? Thou bringest in new thynges in dede vnto our eares. Our old fathers neuer taught vs any suche geare. We wyl knowe what these thynges meane.

**Against pensiueneſſe and  
thought taking for the life.**

If thou be troubled for the preſeruation of thy lyfe either in ſyckneſſe, trouble, perſecution, empyſonment or otherwyſe, comfozte thy ſelfe with theſe ſcriptures.

**Sentences out of the olde  
Teſtament.**

1. Reg. 2. The Lord killeth and geueth lyfe agayn. He bringeth euen to hell, and backe agayne.

Pſa. 27. The lord is my light & my health



health whō then shuld I fear: & lord  
is the strengthe of my lyfe, for whom  
then should I be afrayed: though an  
hoste of men were layde agaynst me,  
yet shal not my hart be afrayde. And  
though there arose vp warre against  
me, yet wyll I put my trust in him.

Psal. 140. He hath geue his angels  
charge of me, to kepe me in al thy ways.

Psal. 34. The aungel of the Lorde  
shal be sent among al them that feare  
him, and shall delpyer them.

Psal. 113. The scourges of the sea  
are maruelous, yea the Lorde on hys  
is rather maruelous.

Psal. 30. They cōsented al against  
me, they conspired to take away my  
lyfe, but in thee (O lorde) haue I trust-  
ed, and I sayde, thou arte my God,  
In thy hande are my destenies.

Psalm. 34. Many tribulations  
shal on the righteous, but from them  
al the

at the Lord deliuereth the. The Lord kepeth al their bones, so that not one of them shalbe broken.

Psal. 37. The health of thy righteous is of the Lord, and he defendeth them in the time of their trouble. Yea the Lord will helpe them and deliuer them, and set the harmeles fro the vngodly, and saue them because they haue trusted in hym.

Psal. 104. Thou hast limited the waters their boundes, whiche they may not passe.

Psal. 118. The Lord is my helper I wyl not fere what mā do vnto me. The lord is my deliuerer therfor wil I see noughte by myne enemies.

Psal. 148. The Lord hath geuen a commaundement: and none shal go beyond it, ffre, Hayle, snowe, Ice, vapoures, stozing wyndes accomplish his worde.

Eccle.

**Eccle. 5.** Suffer not thy mouth to  
 canse thy flesh for to synne, neyther  
 say thou before the aungel, ther is no  
 prouydence : leaste peraduenture the  
 Lord beyng angry agaynst thy wor-  
 des, dose destroye all the woorkes of  
 thy handes.

**Ecccl. 11.** Lyfe & death are of God.

**Sapi. 14.** Thy prouidence, O fa-  
 ther, gouerneth all thynges from the  
 begynnyng.

Thou (O Lord) art he whiche hast  
 power of lyfe and death. Who canne  
 say that any thyng can be done with-  
 out the Lords comaundement? Fro  
 the mouth of the highest, goeth there  
 not good and yll.

### Examples out of the olde Testamente.

**Gene. 27. 32. 33.** Esau burned with  
 an immortal hatred against his bro-  
 ther

William Meston  
 1645

ther Jacob, because of the blessinge wherewith his father had blessed him, and purposed fully in his hart to kill his brother. But Jacob prayed vnto the lord, & he mollified Elaus heart, in so much that whā Jacob thought that both he and his should be slayn, his brother Elau came gently vnto hym louingly embrased hym, kysed hym frendly, and for very ioye wept: so mighty is god to mollifie tyrants hartes, whan it pleasech him, and to make them gracious and fauourable to his seruantes.

1. Reg. 19. Saul persecuted David cruelly, purposinge to kyll hym, but his labour was in vayne.

3. Reg. 19. Jezabel threatened and sware to slea Helias, but the lord preserved hym.

Job. 2. Satan could do nothinge to Job, til God suffered hym: neyther

exercised he his cruelnes any further against Job, than he was appoynted of God.

Dan. 8. The Godly woman Susanne throzowe the false accusations of the two wicked Judges was at poynte to be stoned vnto deathe, but God wonderfully deliuered her from the handes of her enemies.

### Sentences out of the new Testament.

Mat. 10. Feare not them, which kyl the bodye, and be not able to kyl the Soule. But rather feare hym, whiche is able to destroy both soule and body in hell. Are not two sparowes sold for a farthyng? And none of the fall on the ground without the wyll of your father. Pea al the heares of your head are numbred. Feare not therfor, ye are of more value the many sparowes.

Mat.



**Mat. 26.** Ye be come out as vnto a  
these with swordes & stauces. When  
I was dayle with you in this temple, ye  
said no had vpon me, but this is your  
houre and the power of darkenes.

**John. 18.** Thou couldest haue no  
power at al against me (sayd Christe  
vnto Pilate) except it were geuen the  
from aboue.

**Rom. 12.** All thinges are of him, by  
hym, and in hym.

**Roma. 14.** If we lyue, we lyue to  
be at the Lordes wyll. And if we dye,  
we die at the Lordes wil. Whether we  
lyue therefore or dye, we are in the  
Lordes hande.

**Apoc. 1.** Behold I am alīue, saith  
Christe, for euermore: and haue the  
keyes of death and hel.

Examples out of the new  
Testament.

10. 4.

Mat.

*[Handwritten signatures and scribbles at the bottom of the page, including the word "Mat." and various illegible marks.]*

**Math. 8.** The ship, wherein Christe and his disciples were, was greuously tossed with the waues of the sea, thowwe the wynde and the tempest that arose, insomuche that it was at the poynt of drownynge. Notwithstandng, neither water, wynde, nor tempeste, did once hurte it.

**Mat. 8.** The deuils had no power to enter into þe swyne tyl Christ gaue the leaue. If thou cast vs forth, sayd they, suffer vs to enter into the herde of swyne. Christe answered, goo ye and they went.

**John. 7.** The Jewes did seeke to kill Christ, but his tyme was not then come. No mā did set his hāds on him because his houre was not yet come.

**John. 10.** They went about to take Christ, but he escaped from the midde of their handes.

**Luk. 12.** There came certain of the  
Phar

Pharises and said vnto Christ, get y  
out of the way, and depart hence. For  
Herode wil kil thee. And he said vnto  
thē, go tell the folke, beholde I caste  
oute Devils, and heale the people to  
daye and to morowe, and the thyrde  
daye I make an ende. Neuertheles I  
must walke to day and to morow and  
the daye folowyng: for it can not be,  
that the Prophet peryshe any other  
where then at Ierusalem.

Act. 12. Herod threwe Peter in pry-  
son, bounde him faste with cheynes,  
and set certayne Souldiours for the  
more assuraunce to keepe him, purpo-  
syng after Easter to byng him forth  
vnto the people, and so to haue slayne  
hym. But God being myghtier then  
al the tyrany and power of the world  
sente his sungell, and deliuered Pe-  
ter out of pryson.

Act. 28. Paule beyng at Miletus,  
P. 115. gather-

gathered a bundel of styckes, and put them in the fyre, and sodenly there came a venemous adder otherwyse called a Viper out of the heate, and lepte on his hande. The men that were present, and sawe this thynge, wyped whē he should haue swollen or fallen downe dead sodenlye. But Paule shooke of the vermine into the fyre, and fealte no harme.

**A**gainst honger, pouertie or carefynes of liuing.

**I**f at any tyme thou be tēpted with the carefynes of liuing, cōfort thy selfe with these holy scriptures.

Sentences out of the olde Testament.

Psalm. 33. They that feare the Lorde, shall haue no scarcnesse. They whiche seke the Lorde shall wante no good

good thyng.

Psalm. 34. Beholde the eyes of the Lord are vpon them that feare him, & vpon the that trust in his mercy, that he may deliuer their lyues frō death and nourysh the in the time of hōger.

Psalm. 37. I haue bene younge and am wahren olde, and I haue not seene the ryghteous forsaken, nor his chyldren beggyng theyre breade on the earth.

Psalm. 55. Lay thy care on the Lord and he shall nouryshe thee.

Ps. 105. Al creatures depēd vpo thee (O Lord) that thou shouldest geue the meate in due tyme. For thou geuyng it them, they take it, and thou opening thy hand, they are wel satisfied.

But thou hiding thy face they are sorrowful, & thou taking away their breath, they are but dead, and turned into the earth that they came of.

Ps. 114.

Psalm.



**Psal. 165.** The eies of all thynges  
loke vpo thee, (**O Lord**) and thou ge-  
nest the meat in due tyme. Thou ope-  
nest thy hand, & replenishest al things  
liuing with thy blessing.

**Psalm. 166.** The **Lord** geueth  
meate to the hongry.

**Prou. 10.** The blessing of the **Lord**  
maketh men ryche, and there shall no  
griefe accompany them.

● The **Lord** wyll not let the soule  
of the righteous suffer hunger, but he  
putteth y vngodly from his desyre.

**Prou. 12.** He that tilleth his lande  
shal haue plenteousnes of bread, but he  
that foloweth idlenes, is a very foole

**Ecc. 11.** Good and euil, life & death  
pouerty and ryches are of god. Trust  
in God, abyde in thy place. For it is  
an easye thyng in the syghte of God,  
quickly to enryche a poore man.

**Tobl. 4.** Feare not my sonne, wee  
lede

lede a poze life, notwithstanding we  
shal haue plenty of all good thynges,  
if we feare the Lorde, depart from all  
sinne, and do well.

### Examples out of the old Testament.

Exod. 16. God fed the people of Is-  
rael with meat from heauē, and gaue  
them drinke out of the Roche.

3. Reg. 17. God sent meat by the  
Rauens to Helcias.

Dan. 14. The angel of God toke  
Abacuk the Prophet by the top, and  
bare him by the heare of the head, and  
thorow a mighty wind set him in Ba-  
bylon vpo the den where Daniel was  
pysoner, & gaue him y meat, which y  
Prophet had prepared for his repers

### Sentences out of the newe Testament.

Mat.

**Mat. 4.** Man shal not liue w<sup>th</sup> bread alone, but with euery word that cometh out of the mouth of God.

**Mat. 6.** Take no thought, sayinge what shal we eat, or what shal we drink or wherewith shal we be clothed: After these things seeke ye heshen. For your heauely father knoweth that ye haue nede of al things. But seeke ye fyrste the kingdome of God, and the ryght councelle thereof, and al these things shalbe cast vnto you.

**1. Timo. 6.** God geueth vs abundantly in all thinges to enioye them

**Hebre. 13.** I wyl not fayle thee, nor yet forsake thee.

### Examples out of the new Testament.

**Jhon. 2.** Christ at the marriage, turned water into wine.

**Math. 10.** Christ w<sup>th</sup> fine barley  
loue

Jones and two fishes, fed five thousand people, and yet thereof remained. xii. baskets full of the fragmentes.

### Against keeping of euell company.

**W**hen the deuill, the flesh or þ world moue thee to resort vnto any euill company, defend thy selfe fro it with remembryng these scriptures.

### Sentences out of the old Testamente.

**Psal. 15.** He shal dwel in the Iordes Tabernacle, and rest vpon hys holpe  
apl, whiche setteeth not by the vngods  
ye, but maketh muche of theym that  
feare the Lord.

**Psal. 19.** With the holpe thou shalt  
be holy and with inndcent thou shalt  
be innocente. Wyth the cleare thou  
shalt be clene, and with the frowarde,  
thou

thou shalt be froward.

A frowarde harte shall departe from me, I wyll not knowe a wycked personne.

Psalm. cx. Who so hath a proude loke and an hye stomacke, I may not away with him. Mine eyes shall loke for such as be faythfull in the lande, that thei may dwel with me, and who so leadeth a godly life, shalbe my seruauant. There shall no disceitfull person dwel in my house.

Psalm. cxix. He that telleth lies, shall not tary in my sight.

I hate the vngodlye, but thy lawe I loue.

Pro. i. My sō, if sinners intise y vnto any wickednes, lene not vnto them.

If they saye, come go wyth vs, let vs lay a waite for bloude, and conue our selues pryncely to trap y innocēt. Let vs swallow them vp quickly like hell.



hell, and deuoure the perfecte lyke a  
 whoyle pit. For thus shall we fynde  
 greate rycheſſe, and garnyſhe oure  
 houſes with oyle. Laſte in thy fote a-  
 mong vs, and let vs make a common  
 purſe. My ſonne, walcke not wyth  
 them, bnt reſtaine thy fete from theire  
 waies, but their fete runne vnto miſ-  
 chief. In vaine are nets ſpred abroad  
 for byrdes before theyr eyes. For euē  
 theſe menne laye awayt among them  
 ſelfe one to ſhed anothers bloude.

Neither are their owne liues in ſauē-  
 garde amonge them ſelfes. Theſe are  
 the pathes, of couetous menne, a-  
 mong whom one ſpareth not the life  
 of another.

Pro. 4. Come not in the pathe of  
 the vngodly, & walke not in y way of  
 y wicked. Eſchue it, & go not therin,  
 depart a ſide, and paſſe ouer by it. For  
 they can not cleape, excepte they haue

With

first done some mischief, neither take they any rest, except they haue first doone some harme. For they cate the bread of wickednes, & drinke the wine of robbery. The path of the ryghteous shyneth as the lychte, and is euer brighter and brighter vnto the perfect day. But the way of the vngodly is as the darckenes, wherein men fall, or they be aware.

Pro. 13. Who so accompanieth the wise, shall haue wisdom: but he that is a companio of foles, shall proue like the.

Eccle. 8. Travell not by the waye wyth hym that is brayneles, leaste he doo thee euill.

For he foloweth his own wilfulnes & so shalt thou perish thowow hys folly.

Strive not with him that is angry and cruell, go not with him into the wildernes, for bloude is nothynge in his sight, and where there is no helpe,

he shal murder thee.

Eccle. 9. Looke not vpon a woman that is desirous of manye men, leaste thou sal into her snares.

Aue not the companie of a woman that is a player and a Daunser, and heare her not, leaste thou peryshe thowze her entesling.

Behoulde not a mayden that thou be not hurte in her beuty.

Eccle. xi. Bryng not euery man into thyne house, for the disceitfull layeth wait diuersly.

Eccle. 12. Who will haue pittie on the charmer that is stinged of the Serpent, or of al such as cōmnie the beastes? Euen so is it with him that keepeth company with a wicked mā, and happeth him self in his sinnes.

Ecclesi. 13. He that toucheth pytche shall be defyled of it, and he that keepeth company wyth a proude parson, shall

shall also become proude and stately.

Cramples out of the olde  
Testament.

Gene. 11. 12. Abraham because he would not be partaker of their Idolatry, fled fro the people of Chaldaea, beyng his natyue countrey.

Gene. 19. Loth at the commaundement of the Angels, departeth out of Sodome, least he tarynge with the Sodomynes, shoulde haue bene consumed with them.

Gene. 21. Sara wold not suffer Isaac mael which was geue to Moeling to kepe company with her sonne Isaac, least he also should become a mocker.

Gene. 33. Jacob would not keepe company with his brother Esau, although gretly entreated, lest som wickednes should therof haue happened.

Exode. 16. Moyses at Goddes ap-  
point

pointmēt commaunded the people to  
departe from the dwelling places of  
Chozē, Dathan, and Abiron, lest they  
also be wrapped in their synnes, and  
so perishe among them.

3. Reg. 22. Josaphat king of Iuda,  
was almoste slayne in the battell, be-  
cause he kept company & wente vnto  
the wars with wicked kyng Achab.

2. Par. 19. After his returne also  
he was greatly rebuked of Iehu, for  
so doyng.

Ecc. 1. When all the people went  
to worship the golden Calues which  
Jeroboam had made. Tobias onely  
fled away from the company of them  
all, and went to Ierusalem, vnto the  
Lordes temple, and there worshipped  
the Lord God of Israel.

1. Macha. 8. 9. So long as Judas  
Machabeus did put his trust in the  
Lord al thinges prospered well with

Q

hym



him, but whē he begā to ioyne frend-  
ship & to kepe cōpany with the Hē-  
then & the Romaines, shortly after he  
was overcome and slayne in battell.

1. Macha. 12. The lyke thing chan-  
ged to Ionathas.

### Sentences out of the new Testament.

Math. 10. Go not into the wayes  
that leade vnto the Heathen, & into y  
cities of the Samaritāns, enter ye not

Rom. 16. I beseeche you brethren,  
marke them whiche cause deuisiō and  
gryue occasyons of euyll, contrary to  
the doctrine, whiche ye haue learned,  
and auoyded them.

1. Cor. 5. Do ye not knowe that a  
Bible ienen sowreth the whole lump  
of doue? Pourge therefore the olde  
leaven, that ye may be newe doue, as  
ye are wete byead.

I wote

I wrot vnto you, that ye shuld not  
keepe company with whozemongers.

If anye that is called a brother ( &  
is to say, a Chyristen man) be a whoze-  
monger, or a couetous person, or a  
boozhypper of Images, eyther a rays-  
ler, or a dyonkard, or an extortioner,  
with him that is suche, see ye neyther  
eate, nor yet keepe company.

Put away from among you that  
euill person.

2. Thesa. 3. We requyre you bres-  
thren in the name of our Lorde Iesu  
Christ, that ye withdraw your selues  
from euery brother that walketh in-  
ordinately, and not after the institus-  
tion whiche ye receaued of vs.

1. Tim. 6. If any teache otherwys,  
and is not content with the wholsome  
wordes of our Lord Iesu Christ, and  
with the doctrine of Godlynes he is  
putt by, & knoweth nothing, but was

D. ij.

Rey.

steth his braines about questios, and  
 strife of wordes, wherof spring enuy,  
 strife, raylynges, euyl surmynges,  
 and vayne disputacions of men with  
 corrupt myndes, and destytute of the  
 truthe, whiche thyncke that lucre is  
 godlinesse. Fro such separate thy self.

**Tit. 3.** A man that is geuen to here-  
 sy, after the fyrst and second admoni-  
 cion auoyde, remembryng that he that  
 is suche, is peruerterred and synned eue  
 dampned by his owne iudgement.

**2. Epistle. John.** If there come any  
 vnto you, & bryng not this learning  
 him receiue not to house, neyther byd  
 hym God speede. For he that byddeth  
 hym God speede, is partaker of hys  
 yll deedes.

### Examples out of the new Testament.

**Luke. 22.** Peter so longe as he kept  
 company

company with Christe and Christes  
disciples, he continued in the truthe,  
preached the truche, confessed openly  
Christ to be the Sonne of the lyuyng  
God, and promysed that he woulde  
not only go into prysen, but also vn-  
to the very deathe with Christe, but  
when he once came into the court in-  
to the Bysshops house, he straightes-  
wayes was stryken with suche feare,  
that a poxe made and a simple Hym  
Shakebucklare, made hym boeth to  
denye and also to forswear Iesus  
Christe his Lord and maister, whom  
before he had boldly so ofte confessed  
before the worlde. Saynt Peter pres-  
ching to the beleuyng and repen-  
taunt Jewes, among other his godly  
exhortacions commaunded them, to  
saue them selues from the vntoward  
generacion of the vnfaithfull, and to  
fle the compaignie of suche, as denye

M. iiij.

Iesus

Jesus to be Christe and the sonne of the lyving God. Act. 7. 8. 9. Saul keeping company with the unfaithfull Jewes as with the Byschoppes, the priestes, the Pharyses. &c. Became a greuous persecutour of the Christen congregacion; but beyng deliuered from their felowshyppe, he became a worthy Apostle, and a feruent Preacher of Goddes truthe.

### Against Idlenes.

If Sathan moue thee vnto idlenes, whiche is the wel sprynge & rote of al vyce set before yeres of thi mind both these sentences, and examples of the holy scripture.

### Sentences out of the old Testamente.

Gen. 2. The Lorde toke Adam, and put him into the garde of Eden, that he might



He myght dresse and kepe it.

Gene. 3. In the sweate of thy face shalt thou eate thy bread, vntyl thou returnest into the earth, from whence thou wast taken. For dust thou art & into dust thou shalt be turned agayn.

Job. 5. A man is bozne to labour, and a byrde to flye.

Psalm. 128. Thou shalt eate the laboures of thy hande.

Prouer. 6. Go to the Emme (thou slouggard) consyder her wayes, and learne to be wise. She hath no guyde nor ouersear, nor ruler, yet in the sommer she prouydeth her meate, and gathereth her foode together in the harvest. How long wilt thou sleepe thou slougyshman? When wilt thou aryse out of thy sleepe? Yea sleepe on styll a lytle, slomber a lytle, folde thynne handes together yet a litle, that thou mayest sleepe, so shall pouerty come vnto

D. iij.

thee;

thee, as one that trauaileth by þ way,  
and oppresse thee lyke a thefe.

If thou be not slothful thy harvest  
shal come as a spryngyng well, and  
pouertie shal flye far from thee.

Pro. 10. 10. Who so gathereth in som-  
mer, is wyse, but he that is slouggysly  
in harvest, byngeth hym selfe to con-  
fusion.

Pro. 13. The slouggard woulde  
fayne haue, and cannot gette his de-  
syre, but the soule of them that work  
shall haue plenty.

Pro. 20. A slothfull body wyll  
not go to plowe for cold in Wynter,  
therfore shal he go a beggyng in som-  
mer, and haue nothyng.

Delight not thou in sleepe, leasse  
þ come vnto pouertie, but open thyne  
eyes, þ thou maiest haue bread inough.

Pro. 28. He that tylleth his lād  
shall haue plenteousnes of bread, but  
he that

he that foloweth idlenes, shall haue pouertie inough.

Eccle. 33. Idlenes hath bene the occasion of muche euil and wickednes.

Ezechi. 16. Beholde the synnes of Sodome were these, Pride, fulnes of meate, aboundaunce and idlenes.

### Examples out of the old Testament.

Gene. 2. 3. Adam gate his lyuynge with the labour of his handes, and the sweate of his browes.

Gene. 4. Laine was a Plowman and tilled the earth.

Abel was a shepeheard & kept shepe

Jubal was a Musicion and exercised Musyke.

Chubalcaine was a Smith, and a grauer in mettall.

Gene. 9. Nohe was a Planter of Vineyardes.

Gene.

Gene. 17. 26. 29. Abraham, Lot, Isaac and Jacob, were Plowmenne and shepheardes.

Gen. 41. Joseph was a magistrate and a Publique minister in v cōmon weal of Egypt vnder kyng Pharaο.

Exod. 3. Moses was a shephearde and kepte the shepe of Jethro his father in lawe, Priest of Madian.

Exodus. 1. The chyldren of Israel got their liuing with hard and painfull labour in Egypte, vnder kyng Pharaο.

1. Regum. 16. David before he was annoynted kyng of Israel was a shephearde.

Exod. 28. All the priestes and Levites of the old law, euery man according to his vocacion laboured by geuing attendaunce in the tēple, by kyling of beastes, & offering of sacrifices, by studying & scriptures of God,  
and

teaching the same vnto the people.

Amos. 1. Amos the Prophet was one of the shepheardes of Thecua.

Dan. 14. Abacuck the prophet traynayed in husbandry.

### Sentences out of the new Testament.

Gala. 6. Let vs not be wery of well doying. For when the tyme is come we shall reape without werines.

Ephe. 4. Let him that stole, steale no more: but let hym rather laboure with his handes the thing whiche is good, & he may geue to hym & nedeth.

1. Thes. 4. We beseech you brethren that ye study to be quiet, & to medle with your owne busynes, & to worke with your owne handes, as we commaunded you.

2. Thesa. 3. When we were with you, we gaue you this cōmaundemēt, that



that if any man wyll not labour, the  
same shuld not eat. Let al men worke  
with quietnes & eat their own bread.

### Examples out of the new Testament.

Mat. 6. Chyste was a Carpenter.

Math. 4. The Apostles of Chyste  
were fysher men.

Actes. 20. Paule laboured with his  
owne handes, and got both his owne  
living and others that wer with him

Col. 4. S. Luke was a Physicion,  
and as some wyte, a paynter also.

Actu. 18. Aquila was a maker of  
tents, of the whiche occupacion saint  
Paule was.

Actu. 10. Symon S. Peters hoste  
was a Tanner.

Actes. 9. Dorcas that vertuous  
woman, made garmentes with her  
owne handes, and gaue theym to the  
poore

poore people.

## Against Swearyng.

If Nathan at any tyme moue thee  
vnto swearyng, pertury, or blaphe-  
myng the name of god, by no mea-  
nes cōsent vnto him: but enarme thy  
selfe agaynst his wycked temptaciōs  
with these holy scriptures.

## Sentences out of the olde Testament.

Exod. 20. Thou shalt not take the  
name of thy Lord God in vaine. For  
the Lord wyll not holde hym gyltes,  
that taketh his name in vayne.

Leuit. 19. Ye shal not sweare by my  
name in vayne, neyther shale y<sup>e</sup> defyle  
the name of thy God, I am the lord.

Leuit. 24. Whosoener curseth his  
God, shall beare his synne. And he  
that blasphemeth the name of y<sup>e</sup> lord  
let him

let hym be slayne, and the multitude  
shall stone hym to death. Whether he  
be bozne in the lande, oz a straunger,  
whē he blasphemeth the name of the  
Lorde, let him be slayne.

Ecc. 23. Let not thy mouth be ac-  
customed with swearynge, for in it  
there are many falles.

A man that vseth muche swearynge  
shall be fylled with wyckednes, and  
the plague shal neuer go frō his house.

The woordes of the swearer bring-  
geth death. God graūt that it be not  
found in the house of Jacob. But they  
that feare God eschewe al such, & lye  
not weltrynge in synne.

### Examples out of the old Testament.

Leuit. 24. The sonne of a certayne  
Israelityshe woman blasphemed the  
name of the Lorde, he therfore was  
slayne.

first put in pryson, and afterwarde at  
the commaundement of God, he was  
stoned vnto death.

Zach. 5: I turned me sayth the Pro-  
phet Zacharie, lyftynge vp mine eyes,  
and looked, and beholde a flyinge  
booke. And the Angel sayd vnto me  
what seest thou? I answered, I see  
a flyng booke of. 20. cubytes longe,  
and. 20. cubytes broade. Then sayde  
he vnto me, thys is the curse that  
goeth forth ouer the whole earthe,  
for all theues shall bee iudged after  
this booke, and all swearers shall  
bee iudged accordynge to the same:  
and I wyll brynge it forth (sayeth  
the Lorde) so that it shall come to  
the house of the thiefe, and to the  
house of hym that falsly sweareth by  
my name, and shall remayne in hys  
house and consume it with the tym-  
ber and stones therof.

Antea

## Sentences out of the new Testament.

**Matt. 5.** Ye haue heard howe it was sayde to them of the olde tyme, thou shalt not forswear thy selfe, but shalt performe vnto the Lord those thyngs that thou swearest. But I say vnto you sweare not at al, neyther by heauen, for it is Gods seate, nor by the earth, for it is his foote stoule, neyther by Ierusalem, for it is the cytie of the great kynge, neyther shalt thou sweare by thy head because thou canst not make one heer whight or blacke. But your communication shalbe yea, yea, nay, nay. For what so euer is added more then these, it cometh of euill.

**Jacob. 5.** About al thynges my brethren sweare not, neyther by heauen, neither by earth, neither any other oth.

Let



Let your yea be yea, and your naye  
naye, least ye faule into Hypocrytes.

## Examples out of the new Testament.

**Math. 14.** Herode to performe his  
wicked and deuilysh othe which he  
had made to the daughter of Hero-  
dias his whore for her pleasant dan-  
cinge, suffered and commaunded the  
head of that most godly preacher S.  
John Baptist to be cutte of. Let all  
menne therfore beware of vayne, rash  
and wicked othes.

**Math. 26.** Sainct Peter, when he  
was layde to his charge, that he was  
one of Christs disciples, sweare that  
he knew not the man. But afterward  
he bitterly wepte for his swearynge  
and denyng of Christ. Let vs also re-  
ment and be sorry for our idle & idle-  
ned maner of swearing, and leaue it.

& praise the name of the lord our god.

**A**gaynst lying, flaunder,  
and fylthy or vn-  
cleane talke.

**I**f Sathan at any tyme moueth the  
to abuse thy tounge contrary to the  
wil of God, either in lying, flaunder-  
ing, or other wicked & idle wordes,  
espyst his temptaciō with these scrip-  
tures folowynge.

**Sentences out of the olde  
Testament.**

**Exo. 23.** Thou shalt eschew lying.

**Leui. 19.** We shal not ly, nether shal  
any of you deceiue his neighbour.

**Psalin. 6.** Thou (O Lorde) shal de-  
stroye all them that speake lyes.

**Pro. 6.** There be six thynges that  
God hateth, and the seuent he vtters  
by abhorre. A proude countenance,  
lying

lying tounge, handes defiled with innocent bloude, an harte imagynynge wyched counsels, sete swift vnto mischiefe, a false wytnesse, the sower of discorde among brethren.

Prout. 12. Lying lyps are abhominacion to the Lorde: but they that do saythfully, please hym.

Prout. 19. A false wytnesse shal not escape unpunished, & he þe spekech lyes, shall perishe and come to naught.

Prout. 21. He that gathereth his goods with a lying tong, shal lese all & be in perell of his lyfe. He þe kepeth his tong, kepeth his life fro troubles.

Ecc. 7. A lying wytnesse shal perish. Haue thou no delyght to speake lyes against thy brother, nor yet against thy frend. Haue no pleasure in lying, for the vse therof is naught.

Sap. 1. The mouth that lyeth stretcheth the soule.

## Examples out of the olde Testamente.

Gene. 3. Sathan broughte forth the  
the fyrst ly, whē he made our grante-  
mother Eve beleue, that if she & her  
husband did eat of the forbidden fruit:  
they should be as Gods, Therefore is  
he a lyar and the father of lying.

Dan. 3. The two Judges which ac-  
cused the moste vertuous woman Du-  
cenne of uncleanes, because she wold  
not agre to their moste fylthy and un-  
honest request, were moste abhominas-  
ble lyars, and flāūderers, but they re-  
ceiued a rewarde worthy their lieng.

All the false Prophetes of the olde  
lawe, whiche sayned them selues to  
be sent of God, and yet prophecied  
lyes to please the Prynces and Ru-  
lers withal, were lyars and blasphe-  
mers of God.

Item

## Sentences out of the new Testament.

**Ephe. 4.** Lying let asyde, let every man speake y<sup>e</sup> truth to his neighbour soasmuch as we ar mēbers together

**Colo. 3.** Lie not one to another.

**Ephe. 4.** Let no fylthy communication procede out of your mouthes, but that whiche is good to edifye.

Let al-bitternes, fearnes, and wrath roying and cursed speakynge be put awaye from you with all maliciousnes. Be curteous one to an other, mercifull, forgeuing one another euill as god for Christs sake forgaue you.

**Ephe. 5.** Let neither filthynes, nor folish talking, neyther gestyng, which are not comel, be once named among you, but rather thankes geuing.

## Examples out of the new Testament.

**R. 19.**

**Math.**



**Math. 23.** The Scribes & the Pharisees wyth the other enemies of Christe whiche called Christe a wynebybber, a glutton, a deceyuer of the people, a blasphemour one possessed with a Deuyll, suche one as forbad the people to pay tribute vnto Cesar. &c. were most abhominable lyars & blasphemers.

**Act. 5.** Ananias and Saphira dyed suddenly, because they lyed.

**Act. 6.** They were lyars and blasphemers, whiche said that the blessed martyr. S. Stephen spake blasphemous wordes against Moses and against God: when of God no manne spake more Godly, nor of Moses more reuerently.

**Act. 17.** They also that complained of the Apostles of Christ calling the sedicious persons & teachers of newe learning were also liars & flaunderers

**Apo. 22.** So many as make or lone

lyes,

*Im*

yes, shalbe cast amonge murderers  
and Idolaters in the lake of hel, bur-  
nyng with fyre and byrystone.

**Against pryde or  
vayne glory.**

If thou be tempted vnto Pryde or  
vayne glory of the Deuill that olde  
enemy of mankynde, defende thy  
selfe with these criptures.

**Sentences out of the old  
Testament.**

**Psal. 18.** Thou shalt saue (O lord)  
the people that are humble, meke and  
lowlye, but the hye loke of the proud  
thou shalt byrning downe.

**Psal. 33.** The lord will saue such  
as be of an humble spirite.

**Pro. 6.** The Lorde hateth a proude  
countenaunce.

**Pro. 8.** Disdayn Pryde a wicked  
way;

may, and a mouth that is double edged, I utterly abhorre, sayth  $\text{p}$  Lord.

**Pro. 16.** The lord abhorreth al such as be of a proud hart, his hande is against their hande, and they shall not escape unpunished.

Better it is to be of humble mynde with the lowlye, then to deuyde the spoyle with the proude.

Presumptuousnes goeth before destruction, and after a proude stomach there foloweth a fall.

**Eccle. 10.** Why art thou proud, thou earth and ashes? Pryde is hated before God and man. Pryde is the beginning of al sinne, and he that mainteined that, shalbe cursed, and at the laste he utterly destroyed.

God hath destroyed the seates of proude Prynces, and sette vp meke in their steade.

**Eccl. 5.** Wo be vnto you, that are  
wyse

wyse in your owne eyes.

Amos. 6. I hate þy pryde of Jacob, & Jobho; his palaces, saith the Lorde.

Eobi. 4. Let neuer pryde haue rule in thy mynde nor in thy word, for in pryde began al destruction.

### Examples out of the old Testament.

Esay. 14. Lucifer for his pryde fell downe from the glozpe of heauen into the paynes of hell.

Ero. 14. Pharas for his pryde was plaged and at last drowned.

3. Reg. 19. Sennacherib for all his boasting pryde and proude crakes cowardlye fled away, and afterwarde was slayne of his owne sonne.

Dan. 4. Nabuchodonozor was so punished for his pryde, þ he was made of a man a beast, tyl he had gyven ouer his pryde, confessed him self to be but  
a man,

a man, and that god alone is the lord  
worthy all glory and honour.

Wester. 3. Proud Aman was hanged  
on those galowes, whiche he had set  
vp for to hange good Harbocheus.

### Sentences out of the new Testament.

Mat. 11. Learne of me (saith Christ)  
for I am meke & humble in heart.

Mat. 15. He that exalteth him selfe, shal  
be made low, & he that lowly meketh and  
submitteeth him selfe, shal be exalted.

Ro. 12. Be not hie minded, but make  
your selues equal to the of the lower  
cozt. Be not wise in your own opinio

ns. 1. Cor. 4. What hast thou, that thou  
hast not receiued? If thou haue recei  
ued it, why reioycest thou, as though  
thou hast not receiued it? 1. Jam. 4. Hum  
ble your selues in the syghe of the lord,  
and he shal lift you vp. 1. Pe. 5. Sub

mit



mit your selues euery mā one to another, knit your selues together in low lines of minde. 1. Pet. 5. For God resisteth the proud, & geueth grace to the humble. Submit your selues therfor vnder y<sup>e</sup> mighty hand of God, that he may exalt you, whē the tyme is come.

### Examples out of the new Testament.

Luk. 1. Mary that blessed Virgine being meke, humble and lowlye was made the Mother of oure Lorde and Sauoure Iesu Christ. Mat. 4. Peter, James, Andrew, John & the other disciples of Christ were hūble & lowly in their own eies, & estraūged from al pride & arrogancy. Christ therfore chosed them to be his Apostles.

John. 13. Oure sauoure Christe dyd sayned not to washe his disciples feete to geue vs an exāple of humilitie and

tie and of brotherly loue.

Luk. 18. The proude Pharysy was reiected and cast away as vnrightheous, because he boasted hym self of his good deedes, and despyled the poore Publcane.

Act. 12. King Herod vpon a day appointed, arrayed himselfe in royal apparel, and set him in his seate, and made an oration vnto the people.

The people gaue a shoute, sayinge it is the voyce of a god & not of a man. And immediatly the angell of the lord smote hym, because he gaue not God the honour, and he was eaten of wormes and gaue vp the ghost.

Against feasting, glotony,  
and dronkenes.

**T**o auoyde feasting, glotony & dronkenes, set these holy scrptures euer before the eyes of thy mynde.

Senten

## Sentences out of the olds Testament.

Wyne make folke lecherous, and  
monkenſhip cauſeth bꝛauling and cha-  
dyng. Who ſo hathe a pleaſure in  
them, ſhal not be wiſe.

Pro. 20. He that loueth banckettes,  
ſhalbe broughte to pouertie. Who ſo  
delitteth in wine and delictous meats:  
ſhall not be rich.

Pro. 23. Accompanye not with riu-  
rous dꝛynckers and eaters, for ſuche  
ſhal come to pouertie, and ſuche ſlug-  
gyſhe ſleepers ſhall go all to ragged.  
Wher is wo: wher is wailing: where  
is ſtrife: where are trappes layde:  
where are woundes without a cauſe:  
where are bloudye eyes: Do not all  
theſe things chaunce vnto them, that  
ſit alway at the wine, and geue theꝝ  
minds wholy to gulling & gloſſing.

Clap

**Esay. 5.** Wo be to you that ryse vpe early to geue your selues to dronkenness and set al your minds so on drynkynge, that ye set sweating therat vntill it be nyghte. The harpe, the flute, the Tabour, the droumslade, the trumpet, the shalin, and plentye of wine are at their feastes, but the workes of the Lord do ye not behold, neither confesse ye the workes of his hand,

Wo be vnto you that are strong to drynke wine, and are myghtye to auance dronkenness.

**Eccl. 3.** Fornication, wine and dronkenness take away the hart.

**Ecc. 37.** Thowse feastinge manye haue died, but he that eateth in meane shal prolong his life.

### Examples out of the olde Testament.

**Gene. 3.** Adam and Eue by satisfyinge

ing their greadye appetite in eatynge the forbidden fruit, did not only transgresse the commaundemente of God, but also throw both them selues, and all their posteritie into euerlastynge dampnacyon, if we had not bene redeemed by Christ.

Eze. 16. The stinking Sodomyts by geuinge them selues to inordinate eating & drincking, fell vnto vnnaturall lustes, & so most miserably perished.

Ge. 9. Thozow dronkenness. Lot committed incest to his own daughters.

Exod. 32. The people of Israel geuing theyr mynde vnto banckettyng, fell into Idolatry.

Judit. 13. Holofernes that most valiaunte captaine beinge droncken, was slain of a woman.

Sentences out of the new  
Testament.

Luc.



Luke. 21. Take hede that your hart  
bee not overwelmed w<sup>th</sup> feastyng  
and dronkenhip.

Ro. 13. Let vs walk honestlye, as in  
the day tyme, not in bancketting and  
dronkennes, not in chambzing & wan-  
tonnes, nor in strife and enuyng, but  
put ye on the Lord Iesus Christ. And  
make not prouision for the fleshe to  
fulfil the lustes therof.

Gala. 5. Bancketting and dronken-  
nes are the workes of the fleshy.

Ephe. 5. Be not dronken with wine  
wherein is leacherie, but ye be filled  
with the spirite.

Heb. 13. It is a good thing that the  
harte be established with grace, & not  
w<sup>th</sup> meates, whyche haue not profited  
the, & haue had their pastime in them.

1. Cor. 6. Drunkardes shall not in-  
heret the kingdom of God.

1. Pet. 5. Be ye sober, and watche  
for

for your aduersary the deuyl goeth  
about lyke a roaryng Lyon, schynge  
whome he may deuoure, whom see he  
ye resyst, being strong in fayth.

### Cramples out of the new Testament.

Mat. 14. Herod getting his mynde  
to banckettyng, graunted he the holy  
mā John Baptist shuld be beheaded  
at the desire of his whores doughter.

Mat. 24. That euyl seruaunte,  
which saith in his hart, my Lord wil  
be long a cōming, & so begin to smite  
his felowes, & to eat & drynke w<sup>th</sup>  
the dronken, he same seruauntes lord  
shal come in a day whē he loketh noe  
for hym, & in an houre that he is not  
ware of, and shall hewe him in peas-  
ces, and geue hym his porcion with  
the Hypocrites, there shalbe wepyng  
and gnashyng of teathe.

D

Luk.

**Lu. 16.** The riche gloton & feared so daintely every dape, was cast downe into hell, & moſte greuously puniſhed.

## ¶ Against Fornication and adulterye.

**I**f at any tyme thou be tempted of the Deuel of the worlde, and the fleſhe, to deſyle thy ſelfe with fornication adulterye, whoredome, inceſt, or with any other vncleannes, call theſe ſentences and examples of the holye Scripture to remembrance, and vaileantly reſiſted thoſe moſte wicked temptacions.

## Sentences out of the olde Teſtament.

**Exo. 20.** Thou ſhalt not commit adultery. Thou ſhalt not ly with thy neighbours wyfe to deſyle her with ſeede.

**Leuit. 18. 19.** Thou ſhalt not make  
thy

thy doughter common, that thou woldest cause her to be an whoze.

The man that breaketh wedlocke with an other mā's wife, euē he þat breaketh wedlock w<sup>th</sup> his neighbours wyfe let him be slaine, bothe the deuoterer & the aduoutres. Leuit. 21. If a priests daughter fall to playe the whoze, she defyleth her father, therfore muste she be burnt with fyre. Deut. 22. If a mā be founde lying with a woman that hath a wedded husband they shall die either of them, both the man that laye with the wyfe, & also the wyfe, and so shalt thou put away euyl frō Israell.

Deut. 27. Cursed be he that lyeth with his neighbours wyfe, and al the people shall sape. Amen.

Deut. 23. There shalbe no whoze of the daughters of Israell, nor no whozonger of the sonnes of Israell.

Pro. 2. An whoze geueth swete wordes,

Ps. 4.

Dis.

des, forsaketh h<sup>r</sup> husband of her yowth  
 & forgetteth the couenaunt of her god  
 Her house is enclined vnto death and  
 her pathes vnto hell. All they that go  
 into her, come not again, neither take  
 they hold of the way of lyfe.

Pro. 5. The lypes of an harlot are  
 a dropping hony combe, and her neck  
 is softer then oyle but in the ende she  
 is as bytter as worme woode, and as  
 sharpe as a swerde. Her feete gooe  
 downe vnto death, and her steps hast  
 them into hell. Wherfore dere chylde  
 geue eare vnto me, & swarue not from  
 my wordes. Fly frō her ways, & come  
 not once so nye as vnto her dozes.

Prover. 6. Keepe the fromt he euell  
 woman and from the flattering tong  
 of the harlot, that thou luste not after  
 her beauty in thyne heare, and leaste  
 thou be taken with her fayre lokes.

An Harlot wyl make a manne to  
 beg his



beg his bread, but a married woman  
wyl hunt for the precious lyfe.

Maye a man hyde fyre in his bo-  
some, and his clothes not be brynt?  
Or can one go vpon hot coales, and  
his fete not be hurte? Euen so whoso  
euer goeth into his neighbours wife  
and toucheth her, cannot be gilty.

He that is an whoremonger, is a  
foole, and bringeth his life to destruc-  
tion. He getteth him selfe also shame  
and dishanoure, suche as shall neuer  
be put out.

Pro. 9. He that accompanieth himself  
with an whoor, shall go downe vnto  
hell, but he that goeth away fro her,  
shalbe saued.

Pro. 18. He that medleth with an  
whore, is a foole and without wyt.

Prover. 29. He that maintaineth  
whores, shall come vnto beggary.

Job. 31. If myne heare hath lusted

After

after

after my neighbours wyfe, or if I  
 haue layde waite at his doore: Wh  
 then let my wyfe grind vnto another  
 man, and let other men lye with her.  
 For this is a wickednes and sin that  
 is worthy to be punished, yea a fyre  
 that should utterly consume and rote  
 out all my substance.

**Cob. 4.** My sonne keepe thee well  
 from al whozedom, & besyde thy wife  
 be that no faute be founde in thee.

Cast not thy mynde vpon harlots  
 in any manner of thyng, lest thou de  
 stroy both thy selfe & thyne heretage.

**Eccle. 9.** Go not about gasyng in  
 every lane of the Citie, neither wan  
 der thou abrode in the stretes therof  
 Turne away thy face from a beauti  
 full woman, and looke not vpon the  
 fayrenes of other.

Sit not with another mans wyfe  
 by any meanes, lye not with her vpon  
 the

the bedde, make no wooꝝdes with her  
at the wyne, least thy hearte consent  
vnto her, and thou with thy bloud fall  
into destruction.

Eccle. 23. A manne that breaketh  
wedlock, and regardeth not his soule  
but sayth, tush, who seyth me? I am  
compassed aboute with darkenes, the  
walles couer me, no bodye seyth me.  
Whome nede I to feare? the highest  
wil not reinerber my synnes. He vn-  
derstandeth not that his eies see all  
thynges, for all suche feare of menne  
driueth awaye the feare of God from  
hym. For he feareth onelye the eyes  
of men, and consydereth not that the  
eyes of the Lorde are clearer then the  
sunne, beholdynge all the wayes of  
menne, and the grounde of the deepe,  
and lokynge euen to mennes harte in  
secrete placed. &c. Rede forth þe chap-  
ter to the ende.

## Examples out of the old Testament.

**Gen. 7.** God drowned once all the whole worlde (eight parsons only excepted) for the synne of vncleannes.

**Gene. 19.** God poured downe from heauen water fyre, and byrystone vpon the Sodomites, Gamosrians and such other, and destroyed them al for their abhominable vncleannes.

**Gene. 34.** Whan Sychem the son of Hemoz hadde vpolently defloured Dina the doughter of Jacob, her brothers hearyng of the matter, slew not only Sychein and Hemoz, but also al the men and men chyldren that were in the city, & afterward spoyled the city. And when Jacob their father talked with them of the matter, they answered, should they deale with our sister, as with an whoore?

Gen.

Gene. 28. When it was told Iuda, that Thamar his daughter in lawe had played the whooze, & with playing the whooze was becom great with chyle, Iuda her father in lawe answered and sayde, brynge her forth that she may be bzent.

Gene. 29. Ioseph feared God and would not consent vnto his Lordes wyfe in any pointe of vncleannes, but chosed rather to be cast into pryson, then he would commit so great wickednes, and defile his Lordes wyfe. Therefore did God blesse hym, and brought hym to hyghe degree.

Num. 25. There were slayne in one day of the Iewes, 24. thousande for the whooredome that they committed.

Iude. 20. For the defloing of a certaine Leuits wyfe, ther wer destroyed no then an hundred thousand people

2. Reg. 11. Dauid committed adultery



trye with Bethsabe Azarias wyfe but  
he escaped not vnplaged.

3. Reg. 11. Salomon befoze he do-  
ted in the loue of women, was whole  
geuen to the setting forth of Gods  
honour, but beyng once nouelled with  
their loue, he dyd not onely neglect  
the glozy of the alone true & lyuing  
God, but he also thowt the entyse-  
ment of this woman, fel vnto the wo-  
thypping of straunge Gods, and so he  
prouoked the hye displeasure of God  
against hym and his realme.

Dani. 13. Susan feared God, and  
despyed rather to be stoned vnto death  
then she should defyle her husbandes  
bed, or once consent to the two fylthy  
Iudges, and so become an whoore  
God therfoze preserved her.

Sentences out of the new  
Testament.

Math

**Math. 5.** Ye haue heard that it was sayd to them of olde tyme, thou shalt not commit adultery. But I say vnto you, that whosoever looketh on another mans wyfe to lust after her, hath committed adultery all ready with her in his hearte.

**Act. 15.** It seemeth good to the holpe ghost, and to vs, to charge you that ye abstayne from whoredome.

**1. Corin. 5.** Keepe no company with whoremongers.

If any that is called a brother, that isto say, a christen man, be an whore hunter, with suche one se he ye cat not.

**1. Cori. 6.** Neyther whoremongers nor adulterers, nor weakelynges neyther abusers of them selues with mankynd, shal inherite the kingdō of God

Know ye not that your bodies are the members of Christ: shall I nowe take the members of Christe, and make them

them the members of an harlot? God forbid. Do ye not know that he which coupleth him selfe with an harlot, is become one body? For two (saith he) shalbe one fleshe. But he that is ioyned to the Lorde, is one spirite. Flye whoredome. Every synne that a man doeth, is without the body. But he that is an whoremonger, synneth against his owne body. Know ye not howe your bodies are the temple of the holy ghost, which dwel in you whome ye haue of God, & howe ye are not your own. For ye are dearly bought. Therefore glorifie God in your bodies and in your spirites. whiche are Gods.

1. Cor. 7 To auoyde whoredom, let every man haue his wyfe, and let every woman haue her husband.

Gala. 5. It is better to marry than to burne. Adultery, fornication, uncleannes, wantonnes, &c. are workes of the flesh.

the, and whosoever doo them, shall  
not inherite the kyngdome of God.

Ephe. 5. Let not whoredome or vn-  
clennes be once named amōg you. For  
this ye know that no whoremōger or  
uncleane person hath inheritaunce in  
the kyngdome of Christ & of God.

1. Tes. 4. This is the will of God  
that ye abstain frō whordō. For God  
hathe not called vs vnto vncleannes,  
but vnto holines. 1. Tim. 5. Kepe thy  
selfe pure and honest. 2. Timo. 2. Re-  
froyde the lustes of youth, but folowe  
righteousnes, faythe, loue, & peace, w<sup>th</sup>  
them & cal on the Lord w<sup>th</sup> a pure hert.

Heb. 13. Wedlocke is honourable  
among all mē: and the bed vndefiled,  
but whoremongers and adulterers,  
God wyll condempne.

Apo. 21. Whoremongers shall haue  
their parte in the lake that burneth  
w<sup>th</sup> fyre and brimstone, whyche is  
the

# The Gouvernaunce the seconde death.

## Examples out of the new Testament.

**Math. 14.** Whoredome was the occasion that Herodias Herodes who sought so diligently the death of God by Ihon Baptist, which reproveth the of their abominable luyng.

**Luke. 15.** Whorem whoredome and keepng of riotous company, the prodigall sonne wasted awaye his goodes, and fell vnto suche necessitye, beggary and mysery, that he was gladd to kepe swyne, and would fayne haue fylled his belly with the coddles that the swyne dyd eate, but he couide not be suffered.

Learn of this history what the end of whoredome is.

**1. Cor. 5.** Saynt Paule dyd excommunicate that mā of Corinth, which was ungodly



longedly kept his fathers wyfe, and  
 would not suffer that any of the faith-  
 full should keepe hym company, nor  
 yet eate or drynke with hym.

Apo. 18. The ende of the whore of  
 Babylon is described of saynt Iohn  
 to be wonderfull wretched, myserable  
 and dampnable.

### Against couetousnes.

If the Deuyll and the worlde moue  
 thee not to be content with that is  
 sufficient and ynough, but inordy-  
 natly and vnmearablye to scrat to-  
 gether the goodes of the worlde, to  
 oppresse the pooze to ioyne house to  
 house, land to lande, lordshyp to lord-  
 shyp. &c. to take great incoms, to rayse  
 greuous rentes, and to get that may be got  
 by right or by wrong. defende thy  
 selfe against the with these holy scrip-  
 tures that folow, euer remembryng  
 that

that thou art but a straunger and  
pylgrim in this world, and that thou  
must go hence, either vnto gloze or  
vnto payne, yea and that howe soon  
thou knowest not.

### Sentences out of the olde Testament.

Exod. 20. Thou shalt not couet thy  
neighbour's goodes.

Exod. 22. Ye shall trouble, hurte, or  
moleste no wydowe nor fatherles chyld.  
If ye shal hurt them, and they cry vnto  
me, I wyll surely heare their cry  
and then wyll my wrath waxe hoote  
and I wyll kyl you with the swerde  
and your wyues shalbe wydows, and  
your chyldren fatherles.

Exod. 23. Thou shalt take no gifte  
for giftes blinde the wyse, and peruert  
the wordes of the ryghteous.

Leuit. 12. Thou shalt not dooe to  
thy neighbour as thou wouldest be doone  
unto.

neighbour wrong, neither violentlye  
oppresse hym. Ye shal do no vnrigh-  
tousnes in iudgement, in meteyard, in  
weight, or in measure. True balāces,  
true weights, a true Epha and a true  
Hyn, shall ye haue.

Job. 15. Fire shal cōsume þe houses  
of such as are greedy to receiue gifts.

Pla. 39. He heapeth vp treasure,  
and yet knoweth not he for whom he  
gathereth it.

Pla. 42. Truste not in wronge  
and robbery, geue not your selues vn-  
to vanities, and if riches encrease, les-  
not your hart vpon them.

Plal. 119. Enclyne my hearte (O  
Lorde) to thy testimonies and not to  
conuetousnesse.

Pro. 11. Who hozdeth vp his corne  
shal be curssed amonge the people, but  
blessynge shall lighte vpon his heade  
that geueth fede.

He that trusteth in his ryches, shall haue a fall, but the ryghteous shall flozyshe as the grene leafe.

Pro. 15. Better is a little with the feare of the Lorde then great and vnmefurable treasures otherwise. He goeth about to destroy his owne house, that geueth his mind to couetousnes but who so hateth rewarde, shal liue

Pro. 16. Better it is to haue a little thing with rightousnes, then great rentes wrongfully gotten.

Pro. 18. He that hateth couetousnes shall lyue long.

A man that is suddenly ryche, enuyeth other, and consydereth not that pouertie shall come vpon hym.

Who so robbeth his father and sayeth it is no synne, the same is lyke vnto a manneat.

Pro. 30. O Lorde geue me neither pouertie nor ryches, onely graunt me  
a necess

a necessary lpyng.

**Ecc. 5.** He that toucheth monye, wyl  
neuer be satisfied with monye, & who  
so delyteth in ryches, shall haue no  
profit thereof.

Where as muche riches is, there ar  
many also that spend the awaye. And  
what pleasure moze hath he possesseth  
then, saupng that he may loke vpon  
them with his eies.

A labouringe man slepeth sweetes  
lye, whecher it be lytle or anuche that  
he eateth, but the aboundaunce of the  
ryche wyl not suffer hym to slepe.

Ther is a sore plage, which I haue  
sene vnder the Sunne, namelye Ry-  
ches kepte to the houre of hym that  
hath them in possession. For oftentimes  
they perishe with his greate mysery  
and trouble, and if he haue a chyld  
it getteth nothinge. Reade forth the  
Chapter.



**Eccles. 4.** Let not thine hande be stretched out to receiue, and shut whe thou shaldest geue.

**Eccle. 5.** Trust not vnto thy riches and say not tush, I haue enoughe for my life. For it shall not helpe thee in the time of vengeance and temptation.

Truste not in wycked rytyches, for they shal not heale the in the day of punishment and wyath.

**Ecc. 11.** Nothing is moze wycked & vngacious then a couetous man.

**Eccle. 14.** He that withall his carefulness heapeeth together vnrighthouse gathereth for other folkes, & another man shal make good chere w<sup>th</sup> his goods.

A couetous mans eie, hath neuer enough, in the porcion of wickednes. vntill the time that he wither-away, and hath lost his own soule.

**Eccle. 21.** The riches of the proude shal be roted out.

**Ecclesi. 31.** He that loueth ryches,  
shal not be iustified.

Manye one is come in greate mis-  
fortune by the reason of goulde, and  
haue founde theyr destruction befoze  
them. It is a tre of falling vnto them  
It is a tree of passage vnto them that  
offer it vp, and al suche as be folyshe,  
fall therein.

Blessed is the rich, which is found  
wythout blemish, and hath not gone  
after golde, nor heaped in mone and  
treasures, wher is there such a one: a  
we shal comend him, and cal him blef-  
sed: For great things doth he among  
his people.

**Esay. 5.** Woo be vnto you, that  
ioyne house to house, and couple  
land to land euen so long as anye can  
be gotten. Shal ye alone dwell vpon  
the earthe? These thynges are in the  
cates of the Lord of hostes. &c.

Wo be vnto theim that geue sentence with the vngodlye for rewardes and condempne the iuste cause of the ryghteous.

Esaie. 33. Wo be vnto thee, that spoylest for þe also shalt be spoyled.

Wo vnto hym, that heapeyth vp o- ther meunes goodes. Howe long wyl he lade hym selfe with thycke clay?

Abac. 2. O howe sodenly wyl they stande vp, that shall byte and awake, that shal teare thee in peces: yea thou shalt be their praye.

Wo be vnto hym, that couctouslye gathereth euyl gotten goodes in to hys house, that he maye set his neste on hye, to escape from the power of myfortune. Thou haste deuyled the shame of thyne owne house, so that þe very stones of þe wal shal cry out of it, and the tymber that lyeth betwixt þe ioyntes of þe building, shal aunswere.

Their

Their Syluer and their Gold shall  
not be able to deliuer the in the daye  
of the Lordes wraath.

### Examples out of the olde Testament.

Num. 22. Balaam for lucre sake  
would haue cursed the people of Israel  
contra to his owne conscience, but he  
was reprobued of the Angell of the  
Lorde, so that his cursyng was tur-  
ned into blessing.

Josue. 7. Acham by the commaūde-  
ment of God was stoneth to death, be-  
cause he toke of y<sup>e</sup> excommunicat goods

1. Reg. 13. Saul for the couetous-  
nes of prayse, lost his kyngdome.

1. Reg. 25. The couetousnes of Na-  
balle and his churlyshnes shewed vn-  
to Dauid, hadde almoste caused that  
Naballe and all that euer he had,  
had bene utterlye destroyed, yf Abye

Abigal his wyfe had not pacified the matter. Notwithstanding god shortly after punished him with death so that he was taken away from all that euer he had.

3. Reg. 21. The couetousnesse of Ahab and Jezabel was the occasiō of the good Naboth was stoned vnto death against all equitie and right, & by this meanes they myght haue his vyneyarde. But howe miserable their end was, for that their abhominable murder, the holy stozies do declare.

4. Reg. 5. Gehely was stryken with leprosy, because he receiued mony of Naaman.

### Sentences out of the newe Testament.

Mat. 5. Blessed are the poze in spirit for theirs is the kingdō of heauē.

Math. 6. Laye not vp treasure for  
youe



your selues vpon earth, wher the rust  
and mothe dothe corrupte, and where  
theues breake throughe and steale.

But lay vp treasures for you in he-  
uen, wher neyther rust nor moth doth  
corrupte, and where theues dooe not  
breake throughe nor steale. For where  
your treasure is there wyll youre  
heart be also.

Mat. 16. What doth it profit a mā  
to wyne the whole worlde, if he loseth  
his soule? A rich mā shal hardly enter  
into the kingdome of heauen.

Matt. 19. It is more easy for a ga-  
ble rope to go throughe the eye of a nee-  
dle, then a riche man to enter into the  
kingdome of heauen.

Luk. 6. Wo be to you ryche men,  
whiche haue your comfort.

Luk. 12. Take hede and beware of  
couetousnes. For no mans life can-  
deth in the aboundaunce of thynges  
whiche

which he possesseth.

Thou stole this night wil they fet-  
che away thy soule again from thee.  
Than whose shal the things be, that  
thou haste gathered.

Lu. 21. Take hede to your selues, lest  
at any tyme your hartes be ouercom-  
with the cares of this life.

1. Cor. 5. If any that is called a bro-  
ther, that is to say, a christen man, be  
couetous or an extorcioner, with him  
that is such, se that ye eat not.

1. Cor. 6. Nether theues, nether co-  
uetous parsons, nether extorcioners  
shal inherit the kingdome of God.

Ephe. 5. Lette not couetousnes bee  
once named amonge you. For no co-  
uetous person, whiche is a worshyp-  
per of Idols, hathe anye enheritance  
in the kingdome of Christ and God.  
Godlines is great riches, if a man be  
content with such as God send. For

*God will ye at last be  
sonfull in y<sup>e</sup> he*

we brought nothing into the world,  
neither shal we cary any thing oute.  
Whan we haue foode and raimente,  
lette vs therewith bee contente: they  
that wyl be ryche, fal into temptation  
and snares, and into many folish and  
noysome lustes, whiche drowne men  
in temptation and destruction. For  
conetousnes is the roote of all euill,  
whiche whyle some luste after, they  
irred from the faythe, and tangled  
them selues wth manye sorowes.  
But thou whiche arte the manne of  
God, fle such thynges. Follow rygh-  
teousnesse, godlynesse, loue, Pacience  
and mekenesse.

Let your conuersacyon be wthout  
conetousnesse, and bee contente wth  
that ye haue alreedy. For God verely  
haue saide, I wyl not fayle thee, nor  
yet forsake thee.

Exam

*Johnes*  
*James*

## Examples out of the new Testament.

**Luke. 12.** A certayne ryche and covetous parson made great provision for many yeares that he myght lyve pleasaunly and wealthele, but shortly after God toke away his lyfe, so that he dyed.

**Luk. 16.** The riche and unmerciful glutton, that fared deintely every day and was gloriously apparelled, dyed and was buried in hell.

**Judas** for lucre of monye, sold and betrayed his master Christ to the byshops, Scribes and Pharises. Afterwarde he hangyng vp hym selfe, brast a sunder in the mygds, and all his bowels gushed out.

**Act. 5.** Ananias and Saphira were punished with soden deathe, because of a covetous mynde, they kept away  
part

parte of the mony, whiche they recey-  
ued for the possession that they hadde  
solde.

## Against rebellion and disobedience.

If the deuyl that olde enemy of mā-  
kynde and troubler of all good or-  
ders go aboute to put in thy head,  
that the magistrates and hie powers  
do not their dutye in the ryghte go-  
uernment of a common weale, but to  
muche cruelly oppresse their Sub-  
iectes and that therfore thou mayest  
iustly ryse and rebell againste them,  
and take vpon thee of thyne owne pri-  
uate authoritie to redresse thynges  
that are amisse in the common weale  
take hede that thou by no meanes co-  
senteest to his moste subtle and wicked  
temptacions, whereby he goeth aboute  
to throwe thee euerlastynge dampna-  
cion.



cion both of body and soul, beside the  
 shameful death, that thou shalt haue  
 in this world, and the losse of all that  
 euer thou haste, but contente thy selfe  
 with thy vocation, labour diligently  
 and quietly for thy liuinge, studie to  
 maintaine peace, pray for the hie pow-  
 ers, thinke that crosse to be laid vpon  
 thee for thy distress amende thy life,  
 humbly lament thy cause to God, whiche  
 will not leaue thee succourles, and  
 defend thy self against Satan, and al  
 his craftye suggestions, wyth these  
 scriptures folowing.

### Sentenſes out of the old Testamente.

Gene. 4. Thou shalt bee ouer my  
 house, and according to thy word shall  
 all my people be ruled.

Deute. 17. Thou shalt do what so-  
 euer they saye vnto the that bee ru-  
 lers

lers ouer the place, whych the Lord hath chosen.

Josue. 1. All that thou hast commaunded vs, sayde the people to Josue, we wyl do, and whether so euer thou sendest vs we wil go.

Who so euer he be, saith God, that doth disobey thy mouth, and will not hearken vnto thy wordes, in all that thou commaundest him, let him die.

Exo. 16. The Lord hath hard your murmurings saith Moses, whych ye murmur againste him. For what are we? (he spekeh of him self and of Aaron) youre murmurynge is not against vs, but against the Lord.

1. Reg. 8. They haue not cast the away, but me (saide God to Samuell) that I shoulde not reigne ouer them.

1. Reg. 15. Behold to obey is better then sacrifice, and to hearken is better then the fat of rāmes. For rebellio is as the

as the sin of witchcraft, and stubber-  
nes is as the wickednes of idolatry.

Pro. 8. By me, kinges reign, by me  
me. princes make iuste lawes. By me  
Lordes beare rule, and all Iudges  
of the earthe exercise iudgement.

Pro. 12. Wher no ruler is, ther the  
people decay, but where as manye are  
that can geue counsel, ther is wealth.

Pro. 16. The kinges displeasure  
is a messenger of death, but a wise man  
wil pacify him. The cherefull counte-  
naunce of the king is life and his lo-  
nging fauour is as the euening dew.

Pro. 20. The king ought to be fea-  
red as the royinge of a Lion. Who  
prouoketh him vnto anger, offendeth  
against his own soul. My sonne fea-  
r thou the Lord and the king, and kepe  
no cōpany with them that slide back  
fro his fear. For their destructiō shall  
come sodenly. And who knoweth the  
aduers

Will my Me. Loe take the livinge  
Lorde vppō him  
look & not his fauour & his grace in good for him

aduertisie & may come from the both.  
Eccl. 10. Wylke the king no euyl in  
thy thoughte, and speake no hurte of  
the noble man in thy prey chamber.  
For a byrde of the ayre shall betraye  
thy voyce, and with her feathers shall  
she bewraye thy wordes.

1. Eccl. 7. Whosoeuer wyl not fulfille  
the law of God, and the kynges lawe,  
let him haue his iudgement without  
delay, whether it be vnto death or to  
be rote d out, or be condemned in good  
des or to be put in prison.

3. Eccl. 4. The kyng is ruler ouer sea  
and lande, and hath dominion of all  
thynges, & loke what he commaundeth,  
is done. The common people and the  
rulers are obedient vnto hym.

### Examples out of the old

#### Testament.

Num. 12. God dyd stryke Miriam  
with

*with a plague for that she was  
not obedient vnto the Lord*

with moſte greuous & horrible leproſy, becauſe ſhe murmured againſt her lawfull magiſtrate Moſes.

Num. 21. God plagued the Iſraelites for murmuring againſt his ſeruant Moſes, with ſtinging ſerpents whiche ſtung them vnto death.

Num. 16. Korah, Dathan, and Abiron, becauſe they did not obey Moſes Gods magiſtrate, but diſdained he ſhould raigne ouer them, although appointed of God, were ſwallowed vp of the earth, bothe they, their wyues, their children, & al their goods. They went downe alieue vnto hel, & the earth closed vpon them, and they perished from among the congregation.

2. Reg. 15. Abſolon kyng Dauids ſonne made an inſurrection againſt his father, and thoro the counſel of wycked Ahithophel wrought moſt vylany agaynſt his fathers honour.

What



What folowed: was not Absolō my-  
terably slayne? Did not his vntrusty  
concellour hang hym self: were there  
not also. xx. M. mē slayne in battayle,  
that toke Absolons parte?

2. Reg. 22. Seba the son of Bechey  
had his head cut of because he cōspi-  
red against king Dauid, & disuaded þe  
people from due obedience to thers  
Liege soueraigne Lorde.

3. Reg. 15. Baasa the sonne of Abia  
conspired against Nadab king of Is-  
rael, slew hym, & reigned in his stead.  
But what folowed though Baasa in  
the syght of the world died no shames-  
full death: yet died he in the displeas-  
ure of God, and afterwarde all his  
succession with all his frendes and  
kynsfolkes were al destroyed, so that  
there was not nor one left alyue.

3. Reg. 15. Zimry conspired against  
Ela king of Israel, slew hym, & reig-  
ned

ned in his freede. But shortly after he was dyuen to such misery & straytes that he fled into y<sup>e</sup> kynges pallace at Thirza, & setting it on a fire, brēt him self, & so wretchedly ended his lyfe.

### Sentences out of the new Testament.

Rom. 13. Let euery soule submytte hymselfe vnto the authoritie of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. Whosoever therefore resysteth the power, resysteth the ordinance of God. But they that resyste, shall gette to them selfe dampnation. For rulers are not fearfull to them that do good, but to them that do euyll. Wylt thou be without feare of the power? Dooe well then, and so shalt thou be praysed of the same. For he is the minister of God for thy  
wealth.

wealth. But if thou dost that whiche is euill, then feare. For he beareth not the swerde for nought. For he is the minister of God take vengeance on hym that doth euil. Wherfor ye must nedes obey, not only for feare of vengeance, qut also because of consciēce. And euen for this cause paye ye tribute. For they are Gods mynisters, seruyng for the same purpose. Gyue to euery man therefore his duty, tribute to whom tribute belongeth, custome to whome custome is due, feare to whome feare belongeth, honoure to whome honour pertayneth.

1. Tim. 2. I exhorte that aboue all things prayers, supplications, intercessions and geuyng of thākes be had for al men, for kynges and for al that are in authoritie, that we may lyue a quyet and a peaceable lyfe with all Godlynes and honestie. For that is

U. iij.

good

good and accepted in the sight of God  
oure sauour, which will haue al men  
to be saued, & to come vnto the know-  
ledge of the truthe.

**Tit. 3.** Warne them, that they sub-  
mit the selues to rule and power, that  
they obeye the Magistrates that they  
be ready vnto euery good worke, that  
they speake euyl of no man, that they  
be no fyghters, but gentle shewing al  
meekenes vnto all men.

**1. Pet. 3.** Submit your selues vnto  
al manner ordinaunce of man for the  
Lordes sake, whether it be vnto the  
kyng as vnto the chief head, eyther  
vnto rulers, as vnto the that are sent  
of hym for the punyshement of euyl  
doers, but for the prayse of them that  
do wel. For so is the wil of God, that  
with well doinge, ye maye stoppe the  
mouthes of folysh and ignorant  
menne, as free, and not as hauyng the  
lybers

libertie for a cloke of maliciousnes,  
but euen as the seruantes of God.

Honour al men, loue brotherly fellowship, fear God, honour the kynge.

2. Pet. 2. Wicked are they and damned shall they be, that despise auctoritie, and feare not to speake euill of them, that excell in honour.

### Examples out of the new Testament.

Luke. 2. Mary Christes mother and Ioseph her husbände, obeyed the Emperours commaundemente, and wente into their cytie Bethleem to be taxed.

Mat. 17. Christ payd tribut to Cesar both for him selfe and for his disciples, and wylled other so to do.

Math. 27. Christe euen vnto the deathe obeyed the temporall Rulers.

Apostles of Christ wer obediēt to

Ca. iiij.

the



h hier powers & taught other so to be  
 Act. 24. 25. Saint Paule willingly  
 obeyed the Publique Magistrates,  
 Felix and Festus. &c.

Actes. 5. Theudas and Judas of  
 Galile, were two sedicious persons.  
 The one boasted to do greate thynges  
 and so allured muche people to folow  
 hym, the other counselled the Jewes  
 by no meanes to paye trybute to Ce-  
 sar, but to maintaine their olde liber-  
 ties, & by this meanes moued greate  
 sedicion among the people.

What became of theym? were they  
 not put to death, and so many as fo-  
 llowed them, eyther slayne or els scat-  
 tered abroad, & so brought to nought?  
 We reade not in all the holpe scryp-  
 tures, that anye traytoure or notable  
 sedicious persone hath at anye tyme  
 escaped without notable and famous  
 punishmente. God can not suffer  
 his

Magistrates, to be disobeyed, his  
common weales to be dysturbed, his  
polytyque or ciuile lawes to be con-  
tempned his godly and honest orders  
to be broken. Whosoever attempteth  
any suche wyckednesse, God wyll be  
wenged of hym, as it is euident not  
only in the holy scriptures, but also  
in prophane histories.

Against malice, grudge, enuy,  
hatred and anger.

If thou bee tempted of Satan to  
breake the order of charitie, and to  
malice thy chrysten brother, let these  
scriptures befoze thy eyes of thy mynd.

Sentences out of the olde  
Testament.

Leuic. 19. Thou shalt not hate thy  
brother in thine hart, but shalt in any  
wise rebuke thy neighbour that thou  
beare

beare not synne for his sake.

Thou shalt not auenge thy self nor be myndefull of wronge, agaynste the chylidren of my people, but shalt love thy neyghbours euen as thy selfe.

120.25. If thine enemy hunger, feed him, if he thirste, geue him drinke, for so shalt thou heape coles of fyre vpon his head, & the Lord shal reward thee.

Eccle.28. He that seeketh vengeance shal find vengeance of the Lord, which shal surely keepe him his synnes.

For geue thy neyghboure the hurt that he hath done thee, and so shal thy synnes be forgiven to thee also when thou prayest. A man that beareth hatred against another, how dare he desire the forgiveness of God? He that sheweth no mercy to a man which is lyke hym selfe, how dare he aske forgiveness of his synnes? If he that is but flesh, beareth hatred and keepe it, how

Will entreate for his sinnes: Remem-  
ber thy ende, and let enmytie passe.

## Examples out of the old Testament.

Reg. 15. Samuel prayed for king  
Saul, although a wicked man, an ene-  
my to Gods seruantes, and altoge-  
ther disobedient to the wyl of God.

Exod. 22. Moyses prayed for the  
abburne and vnfaithfull Jewes,  
whiche notwithstanding rebelled a-  
gainst him, & would haue slayne him.

## Sentences out of the new Testament.

Mat. 5. Loue your enemies. Blesse  
them that curse you. Do good to the  
that hate you. Pray for them whiche  
persecute you wronge and pursue you, that  
they may be the children of your father  
which is in heauen.

Matth.

**Math. 7.** Whatsoeuer ye wyll, then should do to you, euen so do ye the. This is the lawe & the Prophe

**Math. 19.** Thou shalt loue thy neighbour as thy selfe.

**Luc. 6.** Be mercyfull as your father is mercifull. Judge not and ye shall not be iudged. Condempe not, and ye shall not be condemned. Forgeue and ye shall be forgeuen. Gyue and shall be geuen to you good measure pressed downe, shaken together, and runnyng ouer, shall me gyue into your bosomes. For with the same measure ye meete, with the same shall other meete to you agayne.

**John. 13.** A newe commaundement geue I vnto you, that ye loue together as I loued you, that euen so loue one another.

By this shall all men know, that are my dysciples, if ye shall haue lo



ne to another.

1. Cor. 13. Though I bestowe al my  
 goodes to fede the pooze, & though I  
 geue my body to be brēt, yet if I haue  
 no loue, it profitech me nothing at al.

Gala. 6. Brethren, if anye man be  
 fallen by chaunce, into any faulte, ye  
 whiche are spirituall, helpe to amende  
 him in the spirit of mekenes, consyde  
 ring thy selfe, lest thou also be tempe  
 d. Beare ye one anothers burden, &  
 fulfill ye the lawe of Christ.

Ephe. 4. Let not the Sunne goo  
 downe vpon your wraath.

Be gentle one to another, mercifull  
 & geuening one another, euen as God  
 in Christes sake, hath forgiven you.

Jacob. 1. Let euery man be slowe  
 to anger. For the wraath of manne  
 worketh not that whiche is ryghte:  
 as befoze God.

1. Petr. 4. Aboue al thynges haue  
 feruent

*The Condition  
 of the Heart*

seruent loue amonge you. For loue  
shall couer the multitude of synnes.

1. Iohn. 4. If any man saye, I loue  
God, and hateth his brother, he is  
lyar. For he that loueth not his brother  
whom he hath sene, God whom  
he hath not sene how can he loue? And  
this commaundement haue we of he  
that he that loueth God, should also  
loue his neighbour.

1. Iohn. 3. He that loueth not his  
brother, abydeeth in death. Whoso  
uer hateth his brother, is a murderer.  
And ye know that no murderer  
hath euerlasting lyfe abyding in him.  
My babes let vs not loue in woordes  
nor in tong, but in woork and truth.

### Examples out of the new Testament.

Luke. 23. Christe so dearely loued  
vs, yea and that when we were yet

emies; that he gaue him selfe euen  
into the death for our sake. Yea he hā  
ng on the crosse prayed for his very  
emies vnto his heavenly father.

Actes. 7. Blessed Stephen in the  
mddes of his tormentes prayed for  
his enemies.

Roma. 9. Saint Paule wished him  
self to be cursed from Christe, so that  
his kynsmene the Israelites might  
be saved.

Against the bitter Roymes of  
persecution for the word of God.

If at any tyme thou see the frayltie  
of nature thou bee troubled in thy  
mynde when the crosse of persecutiō  
is laid vpon thee for the word of god,  
take that thou thinke not back fro  
the truth, nor discourage thy selfe, but  
thinke thy selfe blessed of God, call  
vnto Scriptures that folowe vnto  
gemene

remembraunce for thy comforte.

## Sentences out of the old Testament.

1. Reg. 2. The Lord killeth and  
getteth lyfe agayne, he byngeth euery  
hel and backe agayne.

Psalm. 33. The righteous cry, and  
the Lord heareth them, and deliuereth  
them out of all their troubles.

The Lord is nye vnto them: they  
are of a troubled heart, and wyl saye  
suche as be of an humble spirite.

Great are the troubles of the righte-  
eous, but the Lord deliuered hym  
out of them all.

He keepeth al his bones, so that  
one of them is broked.

But misfortune shall slea the  
godly, and they that hate righte-  
ousnes shalbe desolate.

The Lord deliuereth the soules

his seruantes, & al they that put their trust in him, shall not be comfortles.

Psalm. 44. For thy sake (O Lord) are we killed al the day long, & are counted as sheepe appoynted to be slayne.

O Lord, why sleepest thou, awake, and be not absent from vs for euer.

Wherfore hydest thou thy face, and forgettest our mysery and trouble?

For our soule is brought lowe euen vnto the dust, our belly cleueth vnto the ground. Arise and heape vs, and deliuer vs for thy mercies sake.

Psalm. 66. Thou (O God) hast proued vs, thou also hast tried vs lyke as syluer is tryed. Thou broughtest vs into the snare, and laydest trouble vpon our loynes. Thou sufferedst men to ryde ouer our heads, we went through fyre & water, & thou broughtest vs out into a comfortable place.

Psalm. 115. I beleued and therefore

¶

hane



haue I spoken, but I was sore troubled. Ryght deare in the syght of the Lorde, is the death of his sayntes.

Sapt. 3. The waye of the ryghteous is iudged to be vtter destruction, but they are in rest. And though they suffer paine before menne, yet is their hope full of immortalytie. They are punyshed but in fewe thynges, neuer theles in many thynges shall they be well rewarded. For God proueth the and syndeth them inete for hym selfe yea as the goide in the forname dothe he tye them, and receaueth them as a burnt offering, and when the tyme cometh, they shalbe loked vpon.

Eccle. 2. My Sonne, if thou wylt come into the seruyce of God, stande faste in righteousnes and feare, and arme thy soule to temptacion. Settle thyne hearte, and bee patiente, bowe down thyne eare, receyue the wordes  
of vnt

of vnderstandyng, and shynke not a-  
way, when thou art entred. Hold thee  
fast vpon God, loyne thy selfe vnto  
hym, and suffer that thy lyfe may en-  
crease at the last.

What soeuer happeneth vnto thee  
receyue it, suffer in heauyness, and be  
paciencie in thy trouble. For lyke as  
gold and syluer are tryed in the fyre,  
euen so are acceptable men in the for-  
nace of aduersytye. Beleeue in God, &  
he shall helpe thee.

Eccle. 4. For ryghteousnesse take  
payne with all thy soule, and for the  
trueth streyue thou vnto deathe, and  
God shall fyghte for thee agaynst thy  
enemies.

### Examples out of the olde Testament.

Gene. 4. Abell was cruelly slayne  
of his brother Cayne, whome he re-

Æ. ij.

her

not offended.

Gen. 39. Ioseph was cast into prison, because he would not leane to the fyllthy request of his lordes wyfe.

Exod. 14. Moses, Aaron, and the Israelites were greuously entreated perused of kynge Pharao.

1. Reg. 18. Saule with great diligence sought to destroy Dauid.

2. Reg. 19. Quene Iezabel pursued the Prophete Ieltas.

2. Par. 23. Zachary the sone of Barachias was stoned to deathe for telling the kyng truthe.

1. Reg. 22. Achimeleche with certayne other holy menne of God was slayne at kyng Saules commaundement because he shewed kyndnes to Dauid the hartye beloued seruante of God.

Da. 3. Sydrac, Misac & Abdenago were cast into a fyre fornace, because they would not worship the golde image

mage, that kynge Nabuchodonosor had made, but only the God of Israel

Dan. 6. Daniel was cast into the den of Lyons, because that contrary to kynge Darius commaundement he had praid vnto his lord god, & God of Israel. Da. 14. At an other tyme also he was cast into the den of Lyons, because he sayde, that Bel and the Dragon were no Goddes.

Dan. 13. The vertuous and chaste woman Susan was at the poynte to be stoned vnto death, because she wold not breake the cōmaundemēt of God, and consent to the vnlawful and fylthy requestes of the two Elders.

2. Mat. 6. Eleazarus was miserably put vnto death, because at & his commaundement he woulde not eate swines flesh cōtrary to & law of God.

2. Math. 7. A certaine woman also with her. vii. sonnes were with moſte

¶. iij.

extreme

extreme cruelty put to deathe, because they would not obey the wicked precept of the moſte wicked kyng.

The prophetes were vnmmercifullye ſlain, becauſe they rebuked Anne, and taught the wyll of God.

The moſte excellente Prophete Elaye, for his libertie of ſpeche in rebuking the ſynnes of the prynces and of the people, & prophecying of Gods vengeance to fall vpon the country & people, was cut in two partes a ſunder w<sup>th</sup> a ſaw, & buried vnder an oke.

Jeremy after muche enpriſonment was ſtoned vnto deathe of his people at Taphnas in Egypt, becauſe he warned them of their wicked liuyng, and exhorted them vnto repentaunce.

Amos at the comaundement of king Amasias for his preaching was cruelly beaten and greuously tormented. At the laſt Jehoias ſonne of Amasias, cauſed



caused him to be thurst into the temples with a great nape, and beyng half dead, he was caried into his own countrey, where he sone after dyed.

Micheas was buffeted, enprysoned and fedde with bread and water.

### Sentences out of the newe Testament.

Mat. 5. Blessed are they that suffer persecution for ryghteousnesse, for theirs is the kingdome of heauen.

Blessed are ye when men reuyle you and persecute you, & falsly speake at euill sayings against you for my sake. Reioyce & be mery, for great is youre rewarde in heauen. For so persecuted they the Prophetes before you.

Mat. 10. The scholer is not aboue his maister, nor the seruante aboue his Lorde. If they haue called the father of the housholde Belzebub, how much

more shal they so cal them that are of his householde.

Be not afrayde of theym that kyl the body, but rather feare him, which is able to destroy both body and soull in hell fyre.

Euery one that shall confesse me before men, I shall confesse hym also before my father, whiche is in heauen. But whosoever shall denye me before men, I shall also deny hym before my father that is in heauen.

Math. 24. Ye shall be hated of all men for my sake.

Mark. 8. Who soeuer wyl folowe me, let hym forsake hym selfe, and take vp his crosse and folow me. For whosoever wyl saue his lyfe, shall loose it. But whosoever shall lose his lyfe for my sake and the Gospells: the same shal saue it. For what shal it profyt a man, if he wyth all the world  
and

of Vertue.

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and lose his own soule? Or what shal  
a man gyue to redeme his soul withal  
again? whosoever therfore shalbe a-  
shamed of me and my wordes in this  
whorpshe and synfull generation, of  
whym also shall the sonne of man bee  
ashamed when he commeth in the glo-  
rye of his Father with the holpe An-  
gels.

John. 16. The seruaint is not grea-  
ter then his Lorde. If they haue perse-  
cuted me, they wil also persecute you.  
If the world hate you, know ye, that  
it hated me before you, If ye were of  
the world, the world would loue that  
is his. But forasynuche as ye are not  
of the worlde, but I haue chosen you  
oute of the worlde, therefore doth the  
worlde hate you.

John. 16. The tyme shall come that  
who so euer kylleth you wyll thynke  
that he doth Gods seruice.

Ye shal

*ye shal*

Ye shall lamente and weepe, but the  
worlde shall reioyce.

In the worlde ye shall haue trouble  
but be on a good cōfort, I haue euer  
come the worlde.

If we suffer with Christ we shal  
so be glozified together with hym.

Ro. 8. I suppose that the afflictions  
of this lyfe, are not worthy of the gl  
ry whiche shalbe shewed vpon vs.

2. Cor. 1. Blessed be God the fath  
of our Lorde Iesus Christe, which  
is the father of mercy, and the God  
al comfort, whiche comforteth vs  
all our tribulations.

As the afflictions of Christ are ple  
teous in vs, euen so is oure consol  
cion plenteous by Christe.

2. Corin. 4. We are not tveried, be  
though oure outwarde man perys  
yet the inward man is renued day  
day. For our trouble whiche is shor

the end light, prepareth an exceeding and  
an eternal waight of glory vnto vs,  
while we loke not on  $\text{y}$  things which  
are scene, but on the things which  
are not scene. For things which are  
scene, are temporal, but things which  
are not scene, are euerlasting.

2. Cor. 5. We knowe that if our ear-  
thy mansion of this dwelling wer des-  
troyed, we haue a building of God, an  
habitation not made with hands, but e-  
uerlasting in heaue. 1. Th. 1. Vnto you  
it is geue, not only to beleue in Christ  
but also to suffer for his sake.

2. Timo. 2. Suffer affliction as a  
good soldier of Christe.

2. Timo. 3. If we dye with Christe,  
we shall lyue with hym. If we suffer  
with him, we also shal reygne with hym,  
if we deny him, he will also denye vs.  
All that wyll lyue godly in Christe  
Iesu, shall suffer persecutions.

1. Pet.



1. Pet. 2. This is thanke woꝛthy if  
mā foꝛ consciēce toward God, endure  
greife and suffer wꝛong vnderferved.

If when ye do wel ye suffer wꝛong  
and take it pacientlye, then is ther  
thankes with God. Foꝛ hereunto be  
rely were ye called.

1. Peter. 3. Blessed are ye if any tro  
ble happen vnto you foꝛ ryghtuous  
nesse sake.

1. Peter. 4. Dearly beloued mar  
not that ye are proued by fire (whic  
thing is to try you) as though some  
straunge thinge hapned vnto you, but  
reioyce in as muche as ye are parta  
kers of Chyestes passion, that whē he  
glospe appeareth, ye maye be meare  
and glad. If ye bee rayled vpon, fo  
e he name of Chyist, happye are ye.

Foꝛ the glorie and the spirite of Go  
resteth vpon you. On theyꝛ parte  
is euell spoken of, but on your part

he d

is glorified.

If any man suffer as a christian mā  
let him not be ashamed, but lette hym  
glorify God in this behalfe.

Let them that be troubled according  
to the wil of God, commit their souls  
to him with well doinge, as vnto a  
faithful creatour.

He. 13. Iesus to sanctify the people  
with his own bloud, suffered without  
the gate. Let vs go forth therfore out  
of the tentes, and suffer rebuke wyth  
him. For here haue we no continuing  
city, but we seeke one to come.

Act. 14. By many tribulaciōs must  
we enter into the kingdom of heauē.

Act. 20. The holy ghoſte witnesſeth  
in euery city, ſaying that bandes and  
trouble abyde me. But none of theſe  
thynges moue me, neyther is my lyfe  
deare vnto my ſelfe, that I might ful-  
fill my courſe wyth ioye, and the my-  
ſtiſtra-

mistracion of the word whych I haue receiued of the Lord Iesu to testify the Gospell of the grace of God.

Act. 21. I am ready not to be bound onely, but also to die for the name of the Lord Iesu.

Apoc. 14. Blessed are the dead, that dye in the Lord, euen so saith the spirite that from henceforthe they reaste from theyr laboures. But theyr works folow them.

### Examples out of the new Testament.

Mat. 14. Iohn Baptiste for truth telling to king Herod, was caste into prison, and beheaded.

Matthew. 27. Iesus Christe our Lord and sauyour after manye blasphemies, rebukes, slaunders and bytter tormentes, suffered the most synners death of the crosse, and entered

entered into gloype. Act. 7. The holpe  
martyr S. Stephen was stoned vnto  
deathe. Act. 12. James the brother of  
Jhon was beheaded.

What kindnesse Peter and Paule  
with thother apostles found at yheds  
of them, whose saluacio they most di-  
gentlye soughte, the histories make  
mencion. Neither I heare speake of  
those blessed Martirs, whiche sence  
their daies haue died for the cōfession  
of gods truth, so y the Gospell is not  
about a cause called of blessed Paule  
the word of the crosse. 1. Cor. 1. For al  
that wil liue godlye in Christe Iesu,  
neth he, shall suffer persecution.

Apoca. 6. I sawe saith saint Jhon  
vnder the altare the soules of them y  
were killed for the word of God, and  
for the testimonye whiche they had,  
and they cried in a loud voier, saying  
Howe longe tarieest thou. Lozde, holpe  
and

and true to iudge and to auenge our  
 bloud on them that be on the earth :  
 And long whyte garmentes were ge-  
 uen vnto euery one of the. And it was  
 said vnto them, that they should reste  
 a litle season, til the number of they  
 felowes & brethren, & of them that shuld  
 be killed as they were, were fulfilled.

Against the temptacion which  
 the faythfull haue, when they cōpar  
 their miseries and wretchednes with  
 the wealth prosperitie and pleasures  
 of the swinish Epicures and wicked  
 worldinges. Where thou also shalt  
 see the miserable ende of the vngodly.

**I**f Sathan our old aduersary with  
 this handmayd the flesh shall at an  
 tyme moue the to forsake God and  
 his holy worde, by considering the  
 ryshyng and triumphant estate of the  
 wicked worldynges, and the to much  
 miserable



miserable, and base trade of the lordes  
 seruantes and professers of Goddes  
 truthe, whiche lyue in al kynde of mi-  
 sery, wretchednes & pouertie, and are  
 piteously oppressed of the tirauntes  
 of this worlde, when on the contrary  
 part the vngodly haue all thinges at  
 their owne pleasure, and lyue at their  
 hartes ease without disturbaunce for  
 lacke of tempozal thinges, consent not  
 to his subtyle assaults, but manfully  
 resist them, considering with thy selfe,  
 that though the vngodly reign in this  
 world, and haue the vppermost hand,  
 yet shall their ende be miserable, whā  
 the poze afflycted for Gods cause shal  
 after their manifolde temptacions be  
 rewarded with perpetuall ioye and e-  
 uerlastyng glozy. And that thou maist  
 be the more assuredly perswaded in  
 these thynges, call to remembraunce  
 these holye Scriptures folowynge.

P

Senten:

## Sentences out of the old Testamente.

**Job. 15.** Knowest thou not this, that from the beginninge euer since the creation of man vpon earth, the prayse of the vngodly hath ben short, and that the toye of the hypocrytes hath continued, but the twynckelyng of an eye: though he be magnified vnto the heauen, so that his head reache vnto the cloudes, yet he perissheth at the last like dong, insomuch that they whiche haue sene him shal say, where is he: he vanysheth as a dreame, soo that he can no more be found, and passeth awayne in a vision in the nyght, so that the eye which saw hym before, getteth now no syght of him, and his place knoweth hym no more.

**Job. 21.** Wherefore dooe the wicked men lyue in health and prosperitie, come

ste, come to their olde age, and en-  
 crease in ryches. Their chylders chil-  
 dren lyue in their syghte, and their ge-  
 neration befoze their eyes. Their hou-  
 ses are safe from all feare, for the ro-  
 of God doth not smyte them. Their  
 bullocke gendzeth, and that not out of  
 tyme, their cowe calueth, and is not  
 vnfructefull. They sende their chyl-  
 dren forth by flockes, and their son-  
 nes lede the daunce. They beare with  
 them tabzets and harpes and haue in-  
 strumentes of musick at their pleasur.  
 They spend their daies in welthynes:  
 but sodenly they go downe to hell.

Jer. 12. O lord thou art more ryghte-  
 ous then I shuld dispute with thee.  
 Neuertheles let me talke with thee  
 in thynges reasonable. Howe hap-  
 peneth it, that the waye of the vngodlye  
 is so prosperous: and that it goeth so  
 well with them whiche without anye

Shame offende and lyue in wickenes.  
 Thou platest them, thei take rote, thei  
 growe and byng forth fruite. They  
 host much of thee, yet art thou far fro  
 their raynes. But thou Lord (to who  
 I am well known) thou that haste  
 seene and prised my heart, take them  
 awaye lyke as a flocke is caried to  
 slaughter house, and appoynte them  
 for the daye of slaughter.

Abac. i. O Lord, how longe shall I  
 cry and thou wilt not heare: how long  
 shall I complaine vnto thee, suffering  
 wrong and thou wilt not helpe? Why  
 lettest thou me see werynesse and la-  
 boure? Tyrannye and vyolence are  
 before me, power ouergoeth ryghte,  
 for the lawe is toyne in peeces, and  
 there can no ryghte iudgemente goe  
 forth. And why? the vngodly is more  
 set by then the righteous. This is the  
 cause that wrong iudgement procedeth  
 Thine

Thine eyes, O Lorde are cleane, thou mayst not see euill, thou canst not beholden thinge that is wicked. Wherefore then dost thou loke vpon the vngodly, and holdest thy tounge, when the wycked deuoureth the mā that is better then hym selfe? Thou makest men as the fyshes of the Sea, and lyke as the cecrapping beastes that haue no gyde, they take vp all with their angle, they catch it in their net, and do sacrifice vnto their yarn, because that thou hast made their porcion is become so fat, and their meate so plenteous. Wherefore they cast out their net again and neuer cease to slaye the people.

Job. 11. Like as the wyne deceiveth the dronkeard, even so the proude shal fall and not endure.

Psalm. 24. Full miserable, is the death of the vngodlye, for they that hate the vnrightheous shalbe plucked



by the rote. Freate not thy selfe at  
 the vngodly, be not thou enuious a-  
 gainst the euill doers. For they shall  
 sone be cut downe lyke the grasse, and  
 be wythered euen as the grene herbe.  
 Greue not thy selfe at one that hathe  
 prosperytie and lyueth in abhomi-  
 nation. Leane of frome wroth, let go  
 displeasure, let not thy gelousy moue  
 the also to do euil. For wicked doers  
 shall be rooted out, but they that pa-  
 ciently abyde the lord shall enherite  
 the lande. Suffer yet a lytle whyle,  
 and the vngodlye, shalbe cleue gone,  
 thou shalt looke after his place, and  
 he shall be awaye.

✠ Reade forth the Psalmc, and  
 marche it well.

Wherefore thus arrogantly mag-  
 nifyest thou thy selfe at all tyme. O  
 myscheuous gyaunt? wherefore enfor-  
 ceth thy tonge mischief, forgyng dis-  
 ceate

create lyke a newe sette Reafoure?  
 Wherfoze loueste thou malyce rather  
 then honestye, rather to lye then to  
 faye truthe? For thou delyghteſte in  
 all manner of pernicious ſpeache, oh  
 thou dyſceitfull tounge. Wherfoze  
 God ſhal viterly rende thee vp by the  
 rootes and deſtroye thee, and he ſhall  
 throve the downe out of the taberna-  
 cle, and plucke thy rootes of the land  
 of the hyrpnge.

✠ Rede diligently and marke wel  
 the. lxxiii. Pſaline whiche al together  
 belongeth vnto this matter.

Ainos. 6. Woe be to the proude  
 wealthye in Syon, euen to ſuche as  
 thynke theym ſelues ſo ſure vppon  
 the mounte of Samaria, which holde  
 them ſelfes for the beſt of the worlde,  
 and rule the houſe of Iſraell at theyr  
 owne pleaſure. Ye are taken out for  
 the euyl day, euen ye that ſytte in the

scoole of wylfulnesse: ye that lye vpon  
 beddes of Iuary and vse your wantō  
 nesse vpon your couches, ye that eate  
 the best Lambes of the flocke and the  
 fattest calves of the drooue, ye that  
 singe to the lute, and in playing of in-  
 strumentes compare your selues vnto  
 Dauid, ye that drinke wyne oute of  
 goblets, and anoint your selues with  
 the best oyl, but no mā is sorry for Jo-  
 sephe's hurt. Therfore shal ye now be  
 the fyrst of them, that shalbe led away  
 captiue, and the lustye cheate of the  
 wylful shal come to an ende.

### Examples out of the old Testament.

Gene. 4. Cain the figure of al wy-  
 ked and bloudy tyrantes, slew his  
 brother Abell, and whyle he lyued he  
 was a runne agate, and a vagabound  
 haupng an vnquiet conscience, and  
 now

some beinge dead he is a dampned  
soule in hell.

Gen. 6. 7. The tirauntes & myghe  
ty giants with al the world besides  
persones were drowned, after they  
hadde liued longe in pleasure and in  
all the fylthye despyres of the wycked  
felthe without repentance.

Gene. 19. The filthye Sodomites  
liued in al kinde of voluptuous abho  
minacion, the conclusion was that  
they were consumed with fyre and  
pymitone from heauen.

Exod. 14. Pharaao handled the peo  
ple of God verye cruelly entendynge  
utterly to destroy them al, but the end  
was, that bothe he and all his armye  
were drowned in the sea, and the peo  
ple of Israell harmeles preserued.

Jud. 4. Hissar and Abimelech bes  
grecuous enemies of gods people,  
were slayne of women. Judi. 13. Ho  
lofernes

Iofernes for al his proude lookes  
 tendinge to destroye the Israelite  
 was slayne hym selfe of a woman.

1. Reg. 31. Saule persecuted Dau  
 the seruant of God, intendinge  
 to slay hym, but Dauid escaped, & Sa  
 was slaine with the sworde.

2. Reg. 17. Achitophel remembryng  
 what wicked counsel he had geue  
 Absolon against his father Dauid, & p  
 ceuening that it wold not come to p  
 (so mighty is God to destroye the w  
 ked counceils of the vngodly) he w  
 home and hanged hymselfe.

2. Reg. 18. Absolon pursuyng a  
 sekynge his fathers death, in the m  
 des of his furre was hanged, by  
 heare of his head on a tree, & so d

3. Reg. 2. Ieab was slayne, becau  
 he kyled thoo good menne, euen  
 ner and Amase.

3. Reg. 15. The house of Hierobo  
 becau



because he made Israel to synne, was destroyed by swearde of Baasa kyng of Israel.

4. Regu. 9. Quene Jezabell that great enemy of the seruauntes and prophetes of the Lord, was thrown downe hedlonge out of an hygh wyndowe, & trode down with hoxles fete, and at the last deuoured & eaten vp of dogges. Iehu slue the house of Achab & the prophets that were slayne.

2. Par. 24. Kyng Joas was slayn of his owne seruauntes, because he slew Zachary the sonne of the hyghe priest Joiada, without a cause.

4. Reg. 25. The wicked king Sedechias, whiche so cruelly handled the prophet Hieremy, had both his eyes put out, and beyng fettered with chesnes of Iron, he was caried prysoner to Babylō, where he miserably died. Hester. 7. Amon that moste proude  
accuser

accuser and inuentour of myscheife  
against the Jewes, preparyng a paye  
of Galowes for good Mardocheu  
that faithfull Israelite, was hange  
vpon them hym selfe.

Dani. 5. They that accused Dant  
to the kynge and soughte his death  
were cast into the doungeon, and d  
noured of the Lyons.

Dan. 13. The vngacious and w  
ked Judges, whiche sought the dea  
of that godly woman Susan, we  
flaine them selues.

2. Mach. 4. Andronicus, whic  
flew that good manne Onias, w  
flayne hym selfe.

### Sentences out of the new Testament.

Luke. 6. Wo be to you that are r  
that haue therein your consolacion.  
Wo be to you that are full, for

shall hunger. Wo be to you that now  
laugh, for ye shall weyle and weepe.  
Wo be to you, when all menne shall  
praise you, for so did their fathers to  
the false Prophetes.

Phi. 3. Many walke of whome I  
haue tolde you often, and nowe I tell  
you wepyuge, that they are the ene-  
mies of the crosse of Christe, whose  
ende is dampnacion, whose God is  
their belly, and whose glory is their  
praise whiche are worldly mynded.

Jac. 5. Go to nowe ye ryche menne,  
repe & howle on your wretchednesse  
that shal come vpon you. Your re-  
uerence is corrupt, your garmentes are  
moth eaten, your golde and syluer is  
munkered, and the ruste of them shall  
be a witness vnto you, and shall cate  
your flesh as it were fyre. &c.

Apoca. 17. I heard a voyce from  
heaven saying: My people come away  
from

from Babilon that great whore and  
 myghty strompet, the mother of the  
 abhominacions of the earth. Come  
 away, I saye from her, that ye be not  
 partakers of her synnes, that ye re-  
 ceyue not of her plages, for her syn-  
 nes are gonne vp to heauen, and God  
 hath remembred her wyckednes. Re-  
 warde her, as she rewarded you, and  
 geue her double, accordynge to her  
 wooske. And poure indouble to her  
 in the same cup whiche she filled vnto  
 you. And as muche as she glorified  
 her selfe and liued wantonly, so much  
 poure ye in for her of punishment and  
 sorow. For she sayd in her selfe: I sy-  
 beyng a Quene, and am no wydow  
 and shal se no sorowe. Therfore shal  
 her plages come at one daye, death  
 sorow and hunger, and she shalbe bryd  
 with fyre. For stronge is the Lord  
 God whiche iudgeth her.

## Examples out of the new Testament.

Luk. 16. The riche & proude glotto,  
whiche was gorgiondly apparelled, &  
red dayntely euery day, & yet would  
ue no pity on the poore Lazare, died  
& was caried into hell.

Mat. 1. Judas that betrayed Christ,  
hanged hym selfe.

Mat. 12. Herode whiche greatly vexed  
the congregation of Christe, and  
his James the brother of John, euen  
in the middes of his pompe and glory  
was smitten down of the Lordes an-  
gels, and was eaten with wormes, and  
miserablye peryshed.

Actu. 13. Elimas the sorcerer and  
the Prophete resisted Paules prea-  
ching, but he therfore was streight-  
wayes stryken blynde, thozowe the  
mighty power of God.

Against



Against the moſte horrible and  
dampnable ſinne, the ſynne  
againſt the holy  
ghoſt.

**I**f the Deuyl, which ſeeketh nothing  
but thy deſtruction, labour ſo  
to harden thy harte that thou contrarie  
to thy knowledge euen of a pretended  
and wilfull malice ſhouldeſt impugn  
the trueth of Chriſtes goſpel  
and perſecute the ſame in his members,  
and ſo ſynne againſt the holy  
ghoſt, and blaſpheme the Lord  
God vnto the dampnation both  
thy body and ſoule, loke that about  
all thinges in this behalf thou lean  
not vnto his wycked temptacions,  
thou tenderſt thine owne ſaluacion  
but rather with all thy power reſiſt  
him by challenge theſe holy ſcriptures  
vnto thy remembrance.

*William M.*

## Sentences out of the olde Testament: *that*

**Exod. 33.** I wil put him oute of the booke that sinneth against me.

**Leut. 24.** A man that speaketh euill of his God, shall beare his sinne, and hee that blasphemeth the name of the Lord, lette him dye the deathe, all the people shall stone hym, whether he be a Lifozin or a stranger, what soeuer he be, that blasphemeth the name of the Lord, let him die the death.

**1. Reg. 2.** If one man sinne against another, God maye be mercifull vnto him: but if anye manne sinne against God, who shall pray for him?

**Num. 15.** The soule that dothe sugger synnumpuously, whether he be an Israelite or a stranger, the same blasphemeth the Lord. And that soule shall be rooted oute from amonge the

people.

people.

people, because he hath despyled the worde of the Lorde, and hath broken his comaundement. That soule therefore shal peryshe, and his synne shal be upon hym.

Isa. 2. They reioyce in doyng euill, and delyght in wycked thynges.

Esay. 3. They make booste of their synnes themselves as the Sodomites did and hyde them not? Wo be vnto their soules, for they haue rewarded euill vnto themselves. Byd the righteous do wel, for they shal enjoy the frutes of their study. But wo be vnto the vngodly & vnrightheous, for they shal be rewarded after their workes.

Iere. 7. Thou shalt not praye for this people, thou shalt neither geue shankes nor byd praier for the. Thou shalt make no intercession to me for them, for in no wyse wil I here thee.  
 Reade fourth.

**Iere. 41.** This sayde the lord vnto me, thou shalt not pray to do this people good. For though they fast, I wyll not heare their prayers though they offer burnte offerynge and sacryfices, yet wyll not I accept them. For I wyll destroy them with the swerde, and hunger and pestilence.

### Examples out of the old Testament.

**4 Re. 9.** The seruantes & al y army of y proud **Senacherib** wer destroyed for their blasphemy against God.

**Judith. 6. and. 14.** **Holofernes** blasphemed God, when he sayd, that there was none other God of the earth, but **Nabuchodonozor**, & therfore was he afterward slayne euen of a woman.

**Deut. 3.** **Nabuchodonozor** blasphemed God, when he sayde to the thre chyliden, who is the God that can de-

liuer you out of my handes?

**Jer. 44.** The children of Israel blasphemed God, therefore pearyshed, when they said to the Prophet Jeremy: as for the wordes that thou haste spoken vnto vs in the name of  $\text{y}^{\text{e}}$  lord, we wil in no wise heare the: but what soeuer goeth out of our own mouth we will we do, we will do sacrifice & oblations vnto the Quene of heauen, like as we and oure forefathers, oure kinges and our rulers haue don in the citties of Iuda, and in the streates and fieldes of Ierusalem. For the had we plenteousnes of vitails, then wex we prosperitye, and no misfortune came vpon vs. But sence we leste to offer and to sacrifice vnto the Quene of heauen, we haue had scarcnesse of all thinges, and pearyshe with sword and hunger.

**Macha. 1.** These Jewes blasphemed



med God, whych sayde, let vs go, and make a couenaunte with the heathen that are round about vs. For since we departed from them, we haue had sorrow inough.

2 Mac. 13. Nicanor blasphemmed god when he said: is ther a mighty one in heauen, that commaunded the Saboth day to be kept? It was answered, yea euen the liuing God, & mighty Lorde in heauen commaunded the. vii. daye to be kepte. Then saide he: and I am mighty vpon erth, to commaund them for to arm them selues, & to perforce the kinges busines.

### Sentences out of the new Testament.

Mat. 12. He that is not wyth me, is against me, saith Christe. And he that gathereth not w<sup>th</sup> me scattreth abrode. Therfore I say vnto you, all manner

of synne and blasphemy shalbe forgiven vnto men, but the blasphemy against the spirite shal not be forgiven vnto me. And whosoever speaketh a word against the sonne of man, it shal be forgiven him. But whosoever speaketh against the holy ghost, it shal not be forgiven him, neither this worlde, nor in the worlde to come.

1. Iohn. 5. If any mā se his brother synne not vnto deathe, let hym aske and he shall geue hym lyfe, for them that synne not vnto deathe. There is a synne vnto deathe, for whiche I say that a man should not praye.

Hebre. 6. It may not be, that they which were once lyghtened & haue tasted of þe heauenly gift, & were become partakers of the holy ghost and haue tasted of the good worde of God, and the powers of the worlde to come, if they fall away, that they should again  
beres

be renewed by repentance, whiche in them selues dooe crucifie the sonne of God making a mocke of him.

Heb. 10. If we synne wilfully after that we haue receiued the knowledge of truthe, there remaineth no more sacrifice for synnes, but a fearful looking for iudgemente, and vyolente fyre whiche shal deuoure the aduersaries. He that despyseth Moses lawe, dieth withoute mercy vnder twos or thre wytnesses. Howe much soer suppose ye, shall he be punished, whiche trea- deth vnderfote the sonne of God, and counteth the bloude of the Testamēt, wherewith he was sanctified, as an unholy thyng, and dishonour to the spirit of grace.

### Examples cut of the new Testament.

Luke. 11. The Jewes spake blas-  
phemy.  
3. iiij.

phemy agaynste the holy ghost, when they saied of Christ: by the power of Belzebub doty he cast out Devils.

Mat. 27. They were blasphemers which said to Christ hanginge on the Cros, thou that destroyest the temple of God, and buildest it againe in .iii. dayes, saue thy selfe. If thou be the Sonne of God, come downe from the crosse. They also spake blasphemy against the holy ghost, whiche now be aduersaries of a pretended malice condemne the word of God as heresye, and persecute the prechers therof as hereticks and seditious persons.

**A**gainst the despisinge of  
Goddes worde, and of the  
places that folow the  
same.

**I**f y deuel go about to pluck downe  
thy mind from the loue of Goddes  
worde

word, and to moue thee to despise the doctrine of thi saluacion, so that thou shuldest no moze delighte in the mozte comfortable Gospel of Christ, which is the power of God to saue so many as beleue, but rather in things of vanitie, take heede that thou leaneest not vnto his suttile suggestions, but standing in awe of Goddes iudgementes, and feareing his plagues, valcantly resist Sathan with these holpe scrptures folowing.

### Sentences out of the olde Testament.

Leuit. 26. If ye wil not harken vnto me saith the Lord, noz keepe my commandementes, but despise them, &c, then wil I do this againe vnto you. I wil set my face against you, & ye shall fall before your enemies, and they that hate you, shall raigne over you. I wil make



make the heaven ouer you as harde  
 piron, & your land as hard as bras. I  
 wyll send my wilde beastes vpon you  
 which shall rob you of your chyldren  
 and destroy your cattell. I wyll sende  
 a swerde vpon you, that shall auenge  
 my testament with you. I wyll sende  
 the pestilence among you. Reade the  
 thaptyer to the ende.

Deut. 27. If thou wylt not heare  
 then to the voyce of the Lord thy God  
 to kepe and to do al his commaunde-  
 mentes & ordinaunces, then al the cur-  
 ses shall come vpo thee, and ouertake  
 thee. Cursed shalt thou be in the towne  
 and cursed in the felde, cursed shall  
 thine almaytie be and thy store. Cur-  
 sed shal the frute of thy body and the  
 fruite of thy land be, and the fruite of  
 of thyne oren, & the flock of thy shepe.  
 The Lord shall make the pestilence  
 cleaue to thee, vntill he haue consumed

thee fro the land, the Lord shall synge  
 thee with madnes blyndnes and dar-  
 yng of heart, because thou seruedest  
 not the lord thy God with ioyfulness  
 and with a good hart, for the aboun-  
 dance of al thyngs, therfore y<sup>e</sup> shalte  
 serue thyn enemy which the lord shal  
 send vpon thee in hūger and thirst, in  
 nakednes and in nede of all thynges,  
 and he shal put a yocke of yron vpon  
 the necke, vntyll he haue brought the  
 to nought. Reade this chapter dily-  
 gentlye from the begynnyng vnto  
 the ende.

Clap. 5. They haue cast awaye the  
 lawe of the Lorde of hostes, and haue  
 blasphemed the word of the holy one  
 of Israell. Therfore is the wrath of  
 the lorde kindled against his people &  
 he shaketh his hand at the yea he shal  
 synge so y<sup>e</sup> the hills shal tremble. And  
 their carcasses shal lye in y<sup>e</sup> opē strete.  
 Clap.

Esa. 24. They haue offended the lawe, chaunged the ordynaunces, and made the euerlasting testamēt of none effect. And therfore shall the curſe deuour the earth for they þ̄ dwell there on haue ſinned, wherfore they ſhal be byt alſo, & thoſe that remaine ſhal be very few. The ſweete wine ſhal moyn the grapes ſhal be weake, and all that haue bene meate in hart, ſhall ſigh. The mirth of Tabrets ſhall be layde down, the chere of the ioyful ſhal ceſſe, and the pleaſure of the lutes ſhal haue an end. There ſhall no more wine be droncke with myſth, the beere ſhall be bytter to them that drinck it, the wicked cities ſhall be broken downe, all houſes ſhall be ſhut, that no man may come in.

Esa. 24. Wo is me, ſaith the Prophet: al is full of ſinners, which offend of purpoſe and malice. And therefore

¶ Thou that dwellest vpon the erth) there is at hand for thee, fear pit and snare. Who so escapeth the terryble cry, shal fal into the pit. And if he com out of the pit, he shal be taken with þe snare. For the windowes aboue shal be opened, and the foundation of the earth shal moue. The earth shal geue a great crack, it shal haue a soze ruin and take an horrible fall. The earthe shal stagger like a drunken man, and be taken awaye lyke a tent. Her misdeedes shal light so heauye vpon her, that she must fal and neuer rise vp again. Read the whole chapter.

Esa. 30. These people are obstinate they prouoke me vnto anger, they are lying children, and euen such children that will not heare the lawe of God. They say to them that se, se nothing and to the southsayer, tel of nothyng. By to come, if it be either good or honest,

nest, but speake pleasaunt things vnto vs, and preach vs false thynges. Trade out of the way, go out of the path, turne away the holy one of Israel from vs. Therefore thus sayth the holy one of Israel, forasmuche as ye haue cast away his worde, & haue reinforced youre selues wyth power and myniblenes, and put your confidence therein, therefore shall ye haue this mischief again for your destruction, and fall lyke an hye wall that falleth, because of some ryft or blast whose breakynge commeth sodenlye. And your destruction shall bee lyke an earthen pottle whych breaketh, no man touching it, but breaketh so sore that a man shall not finde a sheuer of it to fetch fyre in, or to take water oute of the pyt. For the Lord God euen that holpe one of Israel hath promised thus.

*Willow in the water  
in the water*



Esa. 41. Who suffered Jacob to be  
 troden underfote, & Israel to be spoy-  
 led: was it not y<sup>e</sup> lord him selfe, agai<sup>st</sup>  
 whom we haue sinned? we had no de-  
 sertye to walke in his waies, neyther  
 were we obbediēt to his lawes. Ther-  
 fore hath he poured vpo<sup>s</sup> vs his wrath  
 full displeasure and straunge battail,  
 which maketh vs haue to do enue-  
 ny syde, yet will we not vnderstande.  
 He burneth vs vp, yet synketh it not  
 into our hartes.

Jere. 9. Because they haue forsaken  
 my lawe that I gaue them & haue not  
 heerd my voice, nor yet walked theraf-  
 ter but folowed y<sup>e</sup> wickednes of their  
 own hartes, and runne after straunge  
 gods, as their fathers taughte them:  
 Therfore thus saythe the Lorde of  
 hostes, the God of Israel: beholde I  
 will feede this people with wormes,  
 & wode.

With my worm  
 & my worm

and wode

mode, and geue them gall to drynke  
 I wyl scatter them amonge the he-  
 then, whom nether they nor theyr  
 others haue known. And I wil send  
 swerd among them to persecute them  
 and neuer leaue vntill I brynge them  
 to noughte.

Jer. 17. If ye wil not obey me, saith  
 the Lord to walk in my lawes which  
 I haue geuen you, and to heare the  
 wordes of my seruantes the pro-  
 phets whom I sent vnto you, rising  
 vp timely and stil sending. If ye wil  
 not folow them, I say, then wil I  
 come vnto this house as I did vnto Syon  
 and will make this cite to be abhor-  
 red of all the people of the earth.

Jer. 29. I wyl sende vpon them  
 swerd, hunger, and pestilence, because  
 they haue not my wordes, which I  
 sent them. Saith the Lord by my  
 seruantes the prophets.

Rach

**Zacha. 7.** They wold not take hede  
saith the lord, but turned their backe  
and stopped their eares, y they should  
not heare. Yea they made theyr hear-  
tes as an Adamante stone, leasse they  
should heare the lawe & words which  
the Lord of hostes sen in his spirit  
by the Prophetes afore time. Where-  
fore y lord of hostes was very wroth  
at the. And thus it came to pass, that  
as he spake and they would not  
heare, euen so they cryed and I wold  
not heare, sayth the lord of hostes.

**Examples out of the old  
Testament.**

**Gen. 7.** Nohe preached to the olde  
woylde and exhorted them to repente  
amende their lyfe, or els God wold  
surely plague them. But they laughed  
at Nohe and his doctrine to scorne, and  
continued in their abominable, and  
wicked lpyng. What folowed: was

**A**

**not a**

not al the woꝛlde dꝛowned, eight persons onely excepted?

Gen. 19. Lot seinge the vnnatural most filthy vncleannes of the stynkyng Sodomites counselled them to cease so to muche lycenciously to offende their Lord God. They wold not heare Lot, noꝛ his Sermons, but charlyshly entreated him. What folowed? were they not consumed with water, fyre and byrystone from heauen? A most dreadfull plages.

After what sorte the Israelites were plagued for their disobedience to Gods woꝛd, the booke of the old Testament do evidently declare.

The despylers of Gods woꝛde are punyshed many and sundry waies, with sword, Pestilence, hunger, with beastes and fyre.

¶ Of the swearde.

Reade. Exod. 5. Leuit 26. Deut. 22.  
Job. 19. Esa. 1. Jer. 9. 15. 20. 25. 29. 42.  
43. 46. 50.

### Of the Pestilence.

Reade Exod. 5. Leu. 26. Deut. 28. 32.  
1. Reg. 14. Psalm. 104. 1. Para. 22.  
Ezech. 7. 14. 18. 33. 23. 38. Math. 24.

### Of Hunger.

Reade Deut. 28. 32. 1. Regum. 24.  
Psalm. 104. Eccle. 39. Jer. 11. 14. 18.  
4. Amos. 8. Mt. 11. Apoc. 18.

### Of Beastes.

Reade. Leuit. 26. Deut. 22. 1. Reg.  
7. 3. Reg. 13. Sapten. 16. Esay. 18.  
Jer. 11. 15. 27. 34. Ezechel. 4. 5. 14.  
9. 32. 33. 39. Ose. 2.

### Of Fyre.

Ia. 9.

Reade



Read. Gene. 19. Leuit. 10. Rume. 11.  
 16. 21. Deuter. 32. Josue. 7. 2. Reg. 18  
 2. Par. 7. Job. 1. 15. 20. 31. Psalm. 10  
 87. Eclay. 9. 26. 66. Jerem. 15. 27.  
 Ezech. 1. 2. Baruch. 4. Ezech. 22. 2  
 30. 38. 39. Dante. 3. Ose. 8. Amos. 1  
 2. Abdi. 1. Mich. 6. Sopho. 1. Nahum  
 3. Zach. 11. 12. 13. Apoc. 9. 11. 18. 19. 20

### Sentences out of the new Testament.

Mat. 10. Whosoever shall not receive  
 you nor hear your Sermons, go  
 out of that house or Citie, and shake  
 the dust of your feete. Verelpe I say  
 unto you, it shall be more easy for the  
 land of Sodome and Gomorre at the  
 day of iudgement, then for that cite

Mat. 11. Wo be to the Chorazay  
 wo be to the Bethsaida. For if the  
 racles which wer shewed in you, had  
 bene done in Tyre & Sydo, they had

repe

repented longe agoone in sackcloth &  
ashes. Neuerthelesse I saie vnto you,  
it shall be easier for Tyre and Sydon  
at the daye of Iudgement then for  
you. And thou Capernaum, whiche  
are lyfte vp vnto heauen, shalt bee  
brought downe to hell. For if the my-  
racles, which haue bene done in thee,  
had bene shewed in Sodome, they had  
remayned vnto this daye. Neuerthe-  
les I saie vnto you: it shalbe easier  
for the land of Sodome, in the day of  
Iudgement, then for thee.

Math. 21. The kyngdome of God  
shalbe taken from you, & shalbe geuen  
to a nacion whiche shall bringe forth  
the frutes of it. And whosoever shall  
falle on this stone, he shalbe broken,  
but on whome soeuer it shal fall vpon  
he will grynde him to poulder.

Math. 23. O Ierusalem, Ierusalem  
whiche kyllest the Prophetes, and

stones the which are sent to thee, how often would I haue gathered thy children together, as the hen gathered her chickens vnder her wynges, & ye would not. Beholde your habitation shalbe lefte vnto you desolate.

Luc. 10. He that heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

John. 2. This is the condemnation that lyght is come into the worlde & men loued darkenes more then lyght because their dedes were euyll.

John. 12. He that refuseth me, saith Christe and receyuethe not my worde hath one that iudgeth him. The worde that I haue spoken, shal iudge him in the last daye.

John. 15. If I had not come & spoken vnto them, they should haue had no synne, but now haue they nothing

to clothe their synne withall.

Act. 13. It was mete that the worde of God shuld first haue bene preached vnto you, but seinge you put it from you, and thynke your selues vnworthy of euerlastinge lyfe, lowe turne to the gentyles, for so hath the Lorde comaunded vs.

1. Thessa. 4. He that depyseth the preacher despiseth not man, but God which hath sent his holy spirit amōg you. Heb. 10. He that despiseth Moses law, dieth without mercy vnder two or thre witnesses. Of howe muche sorow punyshmente suppose ye, shall he be counted worthy, whiche treadeth vnder foote the Sonne of God, and counteth the bloud of the Testament as an vnholye thyng? Verelye it is a fearfull thyng to fall into the hands of the luyng God.

Apoca. 9. The vngodlye shall be so  
Aa. iiij. placed

I find it in 12. if it be in the

plaged, that they shall seeke death, and shall not finde it, they shall desyre to dye, and death shall flye from them.

### Examples out of the new Testament.

Mat. 22. Thei that were called to marriage & wold not come, but vngately treated the messengers, wer destroyed and their cytie bzent vp.

Luc. 19. When Christe came neare to Ierusalem, he beheld the citie and wepte on it, sayinge : if thou knewest also euen at this daye, the thynges appertaining vnto thy peace, thou wouldest moze be diligente to loke vppon them. But now are they hid fro thine eyes. For the daies shall come vppon thee, that thyne ennemies shall cast a banke about thee, and besyge thee, and keepe thee in on euery syde, and make thee euen with the ground, with thy chyliden whiche are in thee. And they



they shall not leaue one stone vpon  
another, because thou knowest not  
yme of thy dystacion. Hereof maye  
we learne that Ierusalem was de-  
stroyed, because they woulde not re-  
pue Christe nor his worde, but de-  
spised the doctrine of their saluaciō,  
and the preachers of the same. If we  
do not re repent and amend, the same  
more greuous plagues abyde vs.

Against carnall securitie and  
fleshy luyng without  
feare of God.

If Satan tempteth the to lye af-  
ter the lustes of the flesh without al  
feare of God & to take no thought  
of thy saluaciō, that by this meanes  
may prouoke thee vnto all kynde  
wickednes, looke that thou by no  
meanes geuest place to his tēptaciōs,  
rather watche the more diligent  
about thyne owne healtie, and he  
may

*William M. B. B. B.*

may not preuaile against thee, enarmin  
thy selfe with strong faith, and alwa  
set before thyne eyes these scripturs  
folowynge.

### Sentences out of the old Testament.

Psalm. 119. Seke after God, & po  
soule shall lyue.

Esaie. 55. Seke the Lorde whyle  
he may be found, & call vpon hym whyle  
he is nie. Let the vngodly manne  
take his own wales, and the vnrigh  
teous his owne imaginacions, and  
turne againe vnto the Lorde, so shal  
he be mercifull vnto hym. &c. Folow  
not the lust of thyne own hart in  
strength, and say not tushe, how ha  
I had strength: or who wyl bring  
vnder because of my works: for do  
les God shal auenge it. And say not  
haue comitted no synes, I what e

path happened to me. For the almighty  
 is a patient rewarder. Because thy  
 synne is forgiven thee, be not therfor  
 without fear, neither heape one synne  
 vpon another. And say nott this: For mer  
 cy of God is great, he shal forgue  
 me my synnes be they neuer so many.  
 For like as he is mercifull, so goeth  
 his path from him also, & his indigna  
 tion cometh downe vpon sinners.

Make no taryenge to turne vnto  
 the Lord, and put not off from day to  
 day, for suddenly shal his wrath come,  
 and in the time of vengeance he shal  
 destroye thee.

Ecclesiā. 9. A man knoweth not his  
 time, but like as the fyshes are taken  
 with the angle, and as the byrdes are  
 caught with the snare, even so are men  
 taken in the perillous tyme, when it  
 cometh suddenly vpon them.

Let thy garmentes be alway whit,

let

let thine head lacke no oyntment.

## Examples out of the olde Testament.

Gen. 7. The people to whō Noah preached, would not amend but went forth to noule themselves in all kynde of worldly pleasures, and euen in the myds of their ryotous lynyage, the floude came and drowned them all.

Gn. 19. The Sodomytes laughing at Lot and his exhortacions to scoyne, going forth to offend God with their so much beastelicke voluptuousnesse whan they thought them selues to be in most safegard and furdest frō any misfortune, were consumed vnto ash with fire and brimstone frō heauen.

4. Reg. 25. The Jewes setting nought the admonicions of Gods prophetes continued in all their wyckednes and euen in the myds of their

small securitie & fleshy quietnes, God  
sent their enemies vpon them, which  
destroyed their country slewe a great  
number of people, & led awaye mooste  
miserable captiues so many as plea-  
sed them, leauing the residue behynde  
in mooste wretched slavery.

### Sentenſes out of the new Testament.

**Math. 24.** Watche, for ye knowe  
not what houre your lord will come.  
Of this be ye sure, that if the houshol  
d knowe what houre the thief wold  
come, he wold surely watche & not  
suffer his house to be broke vp. Ther  
fore be ye also ready, for in suche an  
houre as ye thynke not, wyl the son  
of man come.

**Math. 26.** Watche and pray, that  
ye fall not into temptacion.

**Luc. 12.** Let your loines be gyrd a-  
bout



house, and your lyghtes be burnynge  
and your selues lyke men that way  
for their maister, whan he wil retur  
from the weddyng, that as sone as he  
commeth and knocketh, they maye  
pen vnto hym. Blessed are those se  
uauntes, whome the Lorde whan  
commeth, shall fynde wakynge.

Mat. 13. take hede, watche a pray  
for ye know not whan the time is;  
a man, whiche is gone into a straunge  
countrey, and hath left his house, and  
geuen his substance to his seruauntes  
and to every man his worke and com  
maunded the Doxter to watche.  
Watch ye therfore for ye knowe not  
whan the Mayster of the house wil  
come, at euen or at midnyght, whiche  
at the cockecrowynge or in the da  
ning, lest if he come sodenly, he fynde  
you sleepynge. And that I saye vnto  
you, I saye vnto all: watche.

Luke. 21. Take hede to your selues,  
 that your hartes be greued with surfe-  
 ynge and dronkenness and cares of  
 the worlde, and that day come soden-  
 ly on you. For as a snare shal it come  
 on al thē that sit on y<sup>e</sup> face of y<sup>e</sup> earth.

Rom. 13. It is euen now the tyme  
 that we wake out of sleepe.

2. Cor. 6. Behold now is the accep-  
 t tyme, now is the day of health.

1. Tess. 5. The day of the lord shall  
 come euē as a theft in y<sup>e</sup> night. When  
 they shal saye peace & no daunger, thā  
 cometh there on them soden destruc-  
 tion, as the traunsplyng of a woman  
 with chylde, and they shal not eschape.  
 Let vs not sleepe as other doo, but  
 let vs watche and be sober.

Phil. 4. The Lord is at hand.

Jaco. 5. Be patient and sette youre  
 faces for the commyng of the Lord.  
 James 5. Beholde the iudge standeth.

Bech.

deth defoye the doze.

1. Pe. 5. Be sober & watche, for your aduersary the Deuill walketh aboute lyke a roying Lion, seekinge whome he may deuoure, whome resist beyng stedfast in faith.

2. Pet. 3. The day of the Lord shal come as a the in the nyght.

1. John. 2. Little childzen, euen now is the laste tyme.

Heb. 10. Yet a litle whyle, & he thal come, wil come, and wil not tarry.

Apoc. 3. If thou shalt not watche, he will come on the as a thefe, and thou shalt not knowe, what houre I wil come vpon thee.

Beholde I come shortlye. He that whiche thou haste, that no man take away thy crowne.

Behold I stand at the doze & knocke. If any man hear my voice and open the dooze, I will come into him,

will suppe with him, and he with me.

Apo. 22. The time is at hand. He & doth euil, let him do euil still. And he which is filthy, let him be filthy still. And he that is righteous, let hym be moze righteous. And he that is holye let him be moze holye. And because I come shortly, and my rewarde wyth me, to geue euery man accordinge as his dedes shalbe.

### Examples out of the new Testament.

Mat. 24. That seruaunt that diligently watcheth at al houres for hys masters comminge, and dothe in the meane season such things as his master hath appoynted hym, is blessed: for he shal enter into his masters toy. But the seruant, that leueth without care is idel, watcheth not, loketh not diligently vpon his office, thynketh

B b

nos

not of his maisters comminge, smel-  
teth his felows, eateth and drincketh  
with the dyoncken, that seruaunte, I  
saye, shall haue his parte with Hypo-  
crites, and shall bee caste into utter  
Darknes, where weping and gnashing  
of tethe shalbe.

Math. 25. The five wise virgines  
prepared both lampes and oyle, tary-  
inge and watching for the comminge  
of the brydegrome. Therfore when he  
came, they beinge in a readines, went  
in with him vnto the weddinge. But  
the fyue folyshe Virgines slombred  
and slept, so that when the brydgrome  
came, they were vnprepared and had  
no oyle in theyr lampes, and therfore  
wer they shutte out of the doores, and  
entred into the mariage. Let vs there-  
fore watche, for we knowe neyther  
the day nor the hour, when the sonne  
of man shall come.

Againe



## Against the slackenes of do- inge good workes.

**I**f that subtle Satan by his crafty persuasions would at any time make thee beleue, that thou arte so thorowly iustified by faith alone, and so perfectly saued by Christe onely, that thou needest not do anye good workes nor yet bring forth the frutes of faith accordinge to thy profession, but liue as thou lust, & do what thou wilt, so at the ful arte thou saued thou hast faith in Christe, take heede thou be not deceiued with this painted vessel, but rather to the vttermost of thy power, labour to confirme thy faith with the plenteous doinge of good workes, working thine own saluacion as blessed Paule saythe with feare and trembling. And that thou maiste be the better encouraged so to doe,

B. J.

C. J.

Set theese sentences and examles of  
the holpe Scriptures euer before the  
eyes of thy minde.

### Examles out of the olde Testamente.

Gen. 17. I am the almyghtye God,  
walke before me and be perfecte.

Deu. 6. Kepe the commaundements  
of the Lord thy God, and hys wyt-  
nesses and hys couenauntes whyche  
he hath commaunded thee, and doe  
thou that whyche is acceptable and  
good is y<sup>e</sup> sight of the Lord that thou  
maist prosper. Deut. 10. Now Israel,  
what doth the lord thy god require  
of thee, but to feare the Lord thy God,  
and to walke in all his wayes, to loue  
him, and to serue the Lord thy God  
with all thyn hart, & with all thy soule,  
namely that thou kepe the commaun-  
dementes of the Lord & his ordinaunces

shalt

Lidia Mello

that thou maist do wel and prosper.

Psalm. 1. The faithfull man is lyke a tre plated by the water syde, that wyl byyng forth his fruite in dew season.

Psalm. 5. Thou hatest all them (O Lord, that worke iniquity.

Psalm. 15. Lorde who shall dwell in thy tabernacle? who shall reste vpon thy holy hyll? Euen he that ledeth an vncorrupt lyfe and woorketh ryghteousnes. &c.

✱ Reade the whole Psalm.

Psalm. 34. Depart from euyl and do good.

Psalm. 37. Put thou thy trust in the Lorde, and be thou doing good.

Esay. 1. Cease to do euill, learne to do good. Seke to doo ryghte, deliuer the oppressed, helpe the fatherlesse to his ryght, defend the wydowe. &c.

Esay. 58. Breake thy breade to the hongry, the neddy, and the wayfaringe

Is. vi. 14.

man

man lead thou into thy house. When  
 thou seest a naked man, couer him, & hide  
 not thy face from thy neighbour. &c.

### Examples out of the olde Testament.

Gene. 6. 7. Nohe was perfecte and  
 iust in his generacions, and walched  
 wyth God, loued God, that is to say  
 beleued in God, loued God, feared  
 God, sought the glory of God, & fra-  
 med his life accordinge to the wyll of  
 God, being plenteous in all good and  
 godly workes, therfore God preserved  
 him & his, when he drowned all suche  
 as were wicked parsones and doers  
 of no good workes.

Gen. 17. Abrahā was obediēt to  
 wil of God, & walched after his holy  
 commādemēt, euer doing good wor-  
 kes, God therfore meruelously blessed  
 him, made him father of many naci-  
 ons

one and promised him ; that in hys  
seede al kinreds shuld be blessed.

Jona. 3. God saw the works of the  
Finivits (which vndoubtedly sprāge  
of faythe, for they beleued the wordes  
of the Prophete) and he had pitye on  
them, and spared them.

### Sentences out of the newe Testament.

Mat. 3. Nowe is the axe put to the  
roote of the trees. Every tree therfore  
that byngeth not for the good frutes,  
is hewen down and cast into the fire.

Mat. 5. Let your lighte so shine be-  
fore men, that they may se your good  
woorkes, and glorifye your father  
which is in heaven. Math. 7. Everye  
good tree byngeth for the good frute.  
An euill tree byngeth euill frute.

A good tree cannot bynge foor the e-  
uill frute nor an euill tre good frute. E



uery tree that bringeth not forth good fruit, is hewen down, & cast into f fire

**Math. 7.** Whosoever heareth of me these wordes & doth the same, I wyll lyken him vnto a wyse man, whyche buile his house vpon a rocke. &c.

**Math. 12.** A good man oute of the good treasure of his harte, byngeth forth good thynges, and an euyl man out of that euill treasure, byngeth forth euill thynges.

**John. 8.** If ye wer Abrahams chyl- dren, ye wolde do Abrahams workes.

**John. 9.** We knowe that God heareth no synners, but if any man be a worshypper of God and obediante to his wyll, him heareth he.

**John. 14.** He that hath my cōmaun- dementes and kepeth the, he it is that loueth me. If any man loueth me he wil kepe my wordes. &c.

**Roma. 2.** In the sight of God they  
are not

are not righteous which heare y<sup>e</sup> law,  
but the doers of the law shalbe iustified.  
Eph. 2. We are the workman-  
ship of God created in Christe Iesu  
into good workes, whiche God had  
prepared, that we shuld walke in the.  
Eph. 2. Be ye renewed in the spirite  
of your myndes, and put on the newe  
man, whiche after the image of God,  
shapen in righteousnes and true  
holynes.

Colo. 1. Walke worthy of the lord  
in all thynges that please, being fruit-  
full in all good workes, & encreasing  
the knowledge of God.

1. Cor. 4. Brethren, be not weary in  
well doinge.

1. Timo. 4. Be to them that belene  
example in word, in conuersaciō, in  
life, in spirit, in faith, and purenes.

Tim. 6. Thou which art the man  
of God, follow righteousnes, Godly-  
nes,

yard, & at night receiued their rewar

**Math. 25.** The seruauntes whych receyued talentes of theyr Lorde and occupied them, and gained mo by theyr laboure, are passed and rewarded for well doinge. But the idle seruaunte, whych wold not occupy the talent that he receiued of his Lorde but went and hid it in the ground, gaining nothing thereby, was cast into utter darcknesse wher weping and gnashing of teth is

**Mar. 11.** The figge tree, which was vnfrutefull, and broughte forth nothing but leaues, was cursed and withered away.

**Luk. 19.** Suche a ruler amonge the Iudaeanes gaue halfe his goodes to the pooze, and if he dyd anye maner wronge, he restored hym foure tymes as much. Therfore said Christ vnto him: this daye is healthe com to thy house, forasmuch as he also is become

the childe of Abraham.

Against the troublous tempests  
of sickness, of losse of goodes,  
or any other kind of  
aduersitie.

If Sathan when thou art assailed w  
any kinde of trouble, labourerth to  
moue thee to despair of Gods good  
will toward thee, as though he had  
utterly forsaken thee, geuen the ouer,  
and care no moze for thee, but sendeth  
that punishment and layeth that  
crosse vpon thy backe as a token  
of his angre and heauy displeasure a  
gainst thee, take heede that thou doste  
not submit thy selfe to his suttile sug  
gestions, but rather perswade thy selfe  
thy crosse whatsoeuer it be commeth  
of the good wil of God toward the, &  
sent vnto the for thy helth, comfort  
and saluacion. Look that thou there

for

foze take it both paciently and than  
fully and that thou mayest so do, fu  
mythe thy bzeast with these treasur  
of Gods moſte blessed woꝛde.

### Examples out of the old Testament.

Deu. 5. After the Loꝛde hath pun  
shed thee, and tried thee, at the last  
wyl haue pitie on thee.

1. Reg. 2. The Loꝛd killeth and  
keth alyue, bringeth down to r̄ grac  
and fetcheth vp againe. The loꝛd  
keth poꝛe, and maketh riche, bringe  
lowe, and heueth vpon hye.

Psalm. 50. Call vppon me in  
tyme of thy trouble, & I wyl deliue  
thee, and thou shalt honour me.

Psalm. 94. Blessed is that man wh  
thou nuturest, O Loꝛde, and teach  
hym thy lawe.

Psalm. 119. It is foꝛ my wealth th  
th



an  
fu  
cur  
thou haste brought me vnder, that I  
may learne thy ryghteousnes.

Job. 1. Naked came I out of my mothers wombe, and naked shal I turne  
hyther agayne. The Lord gaue & the  
ord hath taken away, even as it hath  
pleased the lord, so is it come to pass,  
blessed be the name of the Lorde.

Job. 2. If we haue receiued prosper-  
tie at the hād of god, why should we  
not also receiue and suffer aduersitie?

Job. 5. Blessed is the man, to home  
god punyssheth, therefore refuse not  
thou the chastenynge of the almyghty.  
For though he make a wound, he ge-  
th a playsture, though he smyte, his  
and maketh whole agayne.

Pro. 3. My Sonne despyse not the  
chastenynge of the Lorde, neither faine  
when thou arte rebuked of hym. For  
whome the Lord loueth, him he chaste-  
neth, and yet delighth in hym, as a fa-  
ther

ther in his owne sonne.

Eccle. 2. What soeuer happene  
vnto thee, receyue it, suffer in heuyn  
and be paciēt in thy trouble. For ly  
as Gold and Siluer are tried in  
fyre, euen so are acceptable men in  
fornace of aduersitie.

### Examples out of the old Testament.

Job. 1. Job being greuously plag  
not only with the los of his goods  
but also with diuers diseases of h  
bodye, prayd the Loyde euen in  
midde of his trouble.

Toby. 2. Toby when he had lo  
his sight, grudged not againste G  
that the plague of blyndnes chaun  
vnto him, but remained stedfast in  
feare of God, and thanked God al  
dayes of his lyfe.

4. Regu. 20. Ezechias being

ned of God by the prophet to prepare himselfe vnto death, praised vnto god in the time of his sickness, and obtained sytten peares longer to lyue.

2. Par. 3. Manasses being afore an Idolatoure and a mayntainer of Idolatry after that God had plagued him, when he was in tribulacion, and besought the lord his God, and humbled, him selfe exceedingly before the God of his fathers, and made intercession to hym, and heard his prayer, and brought him againe to Ierusalem into his kyngdome.

### Sentences out of the new Testament.

Math. 26. If any man wyll come after me, let him forsake him selfe and take his crosse, and folowe me.

Mat. 14. By many tribulaciōs must we enter into the kyngdom of heaue.

Ec

Rom.

Rom. 6. We reioyce in tribulacion.  
For we know that tribulacion byyngeth experience, experience byyngeth hope, & hope maketh not ashamed.

Roma. 8. If we suffer togeter, we shal be glorified togeter. For I suppose that the afflictions of his lyfe are not worthy of the gloze whiche shall be shewed vpon vs.

Rom. 12. Be pacient in tribulaciō

Rom. 14. If we lyue, we lyue to be at the Lordes wyll. And if we die, we dye at the Lordes wyll. Whether we lyue therfore or dy, we are the lordes.

1. Cor. 11. While we are punished, we are corrected of the lord, lest we shuld with this world be condemned.

2. Cor. 4. We are not wepyed, but though oure outwarde man perisshet the inwarde man is renewed day by daye. For our exceedinge tribulacion, which is short and lyght, p

part

pareth an exceeding and euerlastyng  
waight of glorie vnto vs whyle we  
loke not on the thyngs which are sene,  
but on the thynges whiche are not  
sene. For thynges which are sene, are  
temporall, but thynges whiche are  
not sene, are eternall.

Reade the fyfte Chapter of the se-  
conde to the Corinthe.

2. Cor. 11. My strength is made per-  
fecte thow we weakenesse. Very glad-  
ly therefore wil I reioyce of my wea-  
kenesse that the strength of Christ may  
well in me. &c.

Reade the .12. chap. to the Hebrewes.  
Jacob. 5. Be pacient and settle your  
hartes, for the commyng of the Lord  
draweth nye.

Take the Prophetes for an exam-  
ple of sufferynge aduersytie, and of  
longe patience, whiche spake in the  
name of y<sup>e</sup> Lord. Behold, we counte the

Ac. 14.

happy



happy whiche endure. We haue hearde  
of the patience of Job, & haue knowe  
what ende the Lord made. For the  
Lord is very pitefull and merciful.

2. Pet. 2. The Lord knoweth how  
to deliuer the godly out of temptaciō.

### Examples out of the new Testament.

Luc. 15. The prodigall sonne before  
he was plaged, gaue his mynde to all  
kind of riot and vnhzisty rule, but  
after that he was stricken with pover  
tye, he knowledged his faute, submit  
ted him selfe to his fathers wyll and  
pleasure, and so was receiued agayne  
into fauoure.

John. 5. A certain man after he ha  
d bene punished with sycknesse for his  
sonne by the space of. 38. yeres, was  
made whole of Christe.

Heb. 11. Ther haue ben many good

men both in the old and newe Testas-  
ment whome some were racked and  
woulde not bee deliuered, that they  
might receiue a better resurrection:  
some tasted of mockinges and scour-  
ginges, some of bondes and empye  
conment, some were stoned, some were  
beaten a sander, were tempted, were  
slaine with sweardes, walked vp and  
down in shepes skins, in goates skins,  
in nede, tribulaciō, & vexacion, which  
the worlde was not worthy of, they  
wandred in wildernes, in mountains,  
in denues and caues of the earth. &c.

Against the temptacion of the  
Deuill for not satisfiing the  
lawe of God, and for thy  
syntull lypunge.

If Satan at the houre of death or  
any other tyme wold pluck thee fro  
thine assured and Redfast saythe in  
As. iij. Thikes

Chyistes bloud, & perswade thee that  
 thou art but a dampned wretche, for  
 as muche as thou hast not so trayned  
 thy lyfe, that thou haste satisfied the  
 lawe of God, but rather lincd wyck-  
 kedly, and therfore deserued enierlas-  
 sting dampnacion, be on good come-  
 fort, despayre not, herken not to this  
 wycked suggestiōs, neither haue thou  
 respect to thy workes & dedes (whiche  
 whan they be moſte righteouſnesse &  
 pure, are as the Prophet sayeth lyke  
 a cloth polluted with menſtrue, if they  
 be compared to that purite and clem-  
 nes whiche the lawe requireth, and  
 ſhould be iudged of Gods righteouſ-  
 nes according to their deſertes, but  
 ſettle thyn eyes ſtedfaſt on Chyiſte  
 his merites, conſydering not what  
 haſt done, but what Chyiſt hath done  
 for thee, if thou repent and beleue, and  
 alwayes, haue theſe moſte cōſortable  
 ſcriptures in thy remembꝛaunce.

## Sentences out of the old Testament.

**Psal. 26.** Al they that put their trust  
in thee, shal not be put to cōfusiō. Call  
to remembraunce O Lord thy tender  
mercies & thy louing kindnes whiche  
haue ben ener of old. Oh remēber not  
the sinnes & offences of my youth, but  
according vnto thy mercye, thynke  
vpon me O lord, for thy goodnes sake.  
Mine eyes are euer looking vnto y lord  
for he shal pluck my fete out of y net.

**Psa. 91.** Because he hath put his trust  
in me, I wil deliuer him, I wil defend  
him because he hath knowen my name

Reade the. 104. **Psalm.**

**Esa. 48.** I knowe that thou wouldest  
maliciously offende, sayeth God,  
therfore haue I called thee a trasgres  
sor, euen from thy mothers wombe.  
ouerthelesse for my names sake I

Lc. liij.

Wpld

loyl withdrowe my wrath, & it shal be  
for my honoures sake, if I pacientlye  
forbeare thee and roote thee not out.

Eloy. 53. By the knowledge of him  
which is my righteous servant saith  
God the father of Christ, he shal iustifie  
y<sup>e</sup> multitude, forasmuch as he hath  
borne away their synnes.

Sap. 15. To know the O Lorde, is  
perfecte righteousness, yea to knowe  
thy ryghteousnesse and power, is the  
rote of immortalitie.

### Examples out of the old Testament.

Gene. 3. Adam transgressed the com-  
maundement of God in Paradise, &  
by his transgression made boeth hym  
selfe and all vs bounde to eternall  
dampnation.

Gen. 9. Nohe fell into the synne of  
drunkennesse.

Gen.



Gen. 19. Lot was not only drunken  
but also laye with his owne daugh-  
ters, and so committed the greuous  
sinne of incest.

Gen. 20. Abraham denied his wyfe

Ex. 2. Moses committed manslaughter

David committed both manslaughter  
and whoredome.

2. Re. 11. Baloub was an Idolator

2. Re. 11. All these with many other

of the olde Testament were sinners &

offended the Lord their God by break-

inge his lawes, yet for their faythe

whiche they had in that blessed seed

whiche was so oft promised of God &

ther, our Ies<sup>us</sup> Christ, they were sayed

## Sentences out of the new Testament.

Rom. 6. We are not vnder the lawe

but vnder grace.

Roma. 8. The lawe of the spirite

that

that bringeth lyfe thowow Iesu chris  
hath made me free from the lawe o  
Synne and death.

Ro. 10. Christ is þe perfect fullfiller  
of the law to iustifie all that beleue.

Gala. 3. No man is iustified by t  
law in the sight of god. The iust, þ  
the faithful christiā, shal liue by fait

Christe hath deliuered vs from t  
curse of the lawe, whyle he was ma  
accused for vs.

Gal. 5. As many of you as are in  
fyed by the law, are fallen from gra  
We loke for and hope in the Spirit  
be iustified thowow faith.

Eph. 2. Christ is our peace, he ha  
broken downe the walle, that was  
stop between vs, he hath also put a  
thowow his fleshe the cause of hat  
that is to say: the law of commaundm  
mentes contayned in the law wypp  
he so making peace hath recōcyled s an

to God thowwe his crosse.

Collo. 2. Christe hath put oute the  
and wrighting, that was against vs  
ontained in the law wrighte, and that  
hath he take out of the way and hath  
fastened it to his crosse, and hath spey  
ed rule and power, and hath made a  
new of them openly, & haue triumphed  
ouer them in his own persone.

Actes. 13. Be it knowen to you, ye  
men and brethren, that thowwe this  
man Christ is preached vnto you the  
euenenes of sinnes, and that by him  
all that beleue are iustified from all  
ynnes, from the which ye could not  
iustified by the law of Moyses.

Examples out of the new  
Testament.

Mat. 9. Mathew was a tol gatherer.

Mat. 20. The Apostles were ambles  
and did stine amonge them, who  
should

shoulde bee hiest and of greatest authority.

Luc. 7. Mary Magdalen was a house synner.

John. 18. Peter denyed and forsooke Christ thyselfe.

Act. 9. Paule persecuted the congregation of Christ.

John. 7. Al these, yea and who not transgressed the lawe of God (for Christ saith, Moses hath geuen you a lawe and yet none of you do fully) notwithstanding for their repentance and faythe in Christes bloude they obtayned remission for their synnes and are made the sonnes of God, heires of God and felowe heires with Christ of everlastyng glory.

Gal. 1. For if righteousness come by the law, then died Christ in vaine, for everlastyng life is the gift of God by Iesus Christ our Lorde.

Againe

**Against desperacion for thy  
late conuersion and turning  
vnto God.**

If Nathan lay to thy charge that thou comest very late and turnest vnto God out tyme, and therfore there is no hope to be looked for, let these scriptures befoze thyne eyes, and euer remember that there is no conuersion vnto GOD so late in this lyfe, if it come of faith, but at whatsoeuer houre synner repenteth, beleneth and turneth vnto GOD, he is well accepted and frely receiveth remission of all his finnes.

**Sentences out of the olde  
Testament.**

Esay. 55. Let the vngodly man forsake his owne wayes, and the vnrigh-  
teous his owne imaginacions, and  
turne



returne againe vnto the Lorde, so shall  
he be mercifull vnto hym, and to our  
God, for he is very ready to forgiue

Jer. 3. Returne (O thou rebell  
Israel) saith the lord, & I wil not turne  
away my face fro you. For I am holy  
saith the lord, & I wil not turne away  
my face fro you. For I am holy, saith  
the lord, & I wil not be angry for euer  
more. Ezech. 32. Its truly so I lyue  
saith the lord God, I haue no pleasure  
in the death of y<sup>e</sup> wicked, but much  
rather that the wycked turne from his  
way and lyue. Turne you, turne you  
fro your vngodly wayes, O ye of the  
house of Israel. Oh, wherfore will ye  
dye. The wickednes of y<sup>e</sup> wicked shal  
not hurt him, whansoever he conuerteth  
from his vngodlynes.

Ezech. 18. If the wycked shall repent  
him & turne from al his synnes whiche  
he hath wrought, and shal kepe al the  
preceptes

receptes and do iudgemēt and righ-  
tousnes, he shal liue and shal not die,  
I wyl not remember al his iniquities  
whiche he hath wrought. In his righ-  
tousnes which he hath wrought. shal  
he liue. Is it my will, saith the lord:  
that the wycked shoulde dye, and not  
rather that he should turne from his  
iniquities and liue?

Turne and repent ye from all your  
iniquities, and youre iniquitie shall  
doe you no displeasure. Cast away  
from you al your wyckednesses, where  
ye haue offended, and make you a  
new hert, & newe spirite. And wher-  
e I wyl ye die, O ye house of Israel:  
I wyl not that any man should  
die, saith the Lord: Returne there-  
fore and liue.

Joel. 2. Turne to the Lord, youre  
God, for he is great and mercifull pa-  
tient and of much kindnes, and redre-  
sseth at all

## 55 The Governanace

at al tymes to forgive, yea, even when  
he is at the point to punyſhe.

At al times when a ſynner turned  
unto me ſaith the lord, I wil no more  
beare his iniquities in my mynd, but  
freely forgive them.

God appoyneeth here no tyme  
oure conuerſyon, but whenſoener we  
turne, he promyſeth vs fauoure, his  
mercy and forgiveness of ſynne.

### Examples out of the olde Teſtament.

2. Reg. 12. After that the Prophet  
Nathan at the commaundement  
God, had rebuked kynge Dauid  
his dyſſolue maner of luyng, and  
Dauid ſtraghte wayes with a ſorrow  
full repentant hart turned unto  
the lord, and humbly confeſſed his  
ſinnes, ſaying: I have offended the lord.  
The prophet immediately answered

*for the lord*

*Whiche is if my name*

the Lorde, also hath put away thy  
synne David dyd not so soone con-  
uerter, but that he was as sone forges-  
uen to sygnifie vnto vs, that at what  
so euer tyme we vnfaynedly turne vnto  
the Lorde our God, he wyll haue  
mercy on vs and forgiue vs.

John. 3. The Ninuities for their  
abominable liuing were threatened vnto  
erly to be destroyed wthin forty dayes,  
but they falling vnto repentance and  
turning vnto the lord their God were  
forgiuen, spared and not destroyed.

### Sentences out of the new Testament.

Matth. 9. They that are whole, haue  
nede of a Physicion, but they that  
sicke, I came not to cal the righte-  
eous, but synners vnto repentance.

Matth. 11. Come vnto me all ye that  
are weary and are laden, and I shall re-

And

Matth.

fresh you. Here Christe prescribeth no  
 tyme. He onely byddeth vs come and  
 be the burthens of sure synnes neuer  
 so greuous and heuy, yet wyl he ease  
 vs of them.

Luc. 19. The Sonne of mā came to  
 seek and save that whiche was lost.

1. Tim. 2. God wyl haue al men to  
 be saued, & to come to the knowledge  
 of the truth.

1. John. 2. If anye man synneth, we  
 haue an aduocate with God the fa-  
 ther Iesus Christe that ryghteous  
 one. And he it is that obtayneth me-  
 cy for our synnes, not for oure synnes  
 only, but for all the worldes.

### Examples out of the new Testament.

Math. 20. The labourers in the  
 des byneyarde that came last of al  
 ceuyed their peny so wel as they the



came in the morning. Neither had one more then another.

Luc. 32. The history of the thefe, which was ful of wycked deedes, and neuer turned vnto God, vntyl the very houre of his death, declareth manifestlye that there is no conuertyn in this lyfe to late, if it be accompanied with true repentance and vnfained faith. The thief haryng on y<sup>e</sup> crosse, and at the poynte of deathe only sayd vnto Chyfte, Lord remember me, when thou comest into thy kyngdome. And Chyfte well acceptyng his conuertyon, sayde vnto hym: truly I say vnto thee, this day shalt thou be with me in paradyse.

Agains synne, death & hell.

the l<sup>o</sup> of Satan in y<sup>e</sup> time of sickness or els of al<sup>l</sup> other, go about to pray the & to quench thy spirit, either with y<sup>e</sup> greatnes of

Id. ij.

thy

thy synnes or els with the erreure & fearenes of death and hel, be not dismayed, but with a lusty courage resist his temptacions, with these mooste sweete and comfoitable Scriptures.

### Sentences out of the olde Testament.

Esaie. 43. I am he in dede sayeth God, which putteth away thy synnes, yea and that for myne owne sake, and wil remember them no more. As for thyne offences I haue druen them away lyke the cloudes, and thy synnes as the myste. Turne the agayne vnto me, for I haue redeemed thee.

Mich. 7. Where is ther such a god as thou arte: that pardonest wickednes, and forgettest the offences of the remnaunt of thyne heritage. He kepeeth not his wrathe for ever. And why for his delite is to haue compassion.

He shall turne agayne, and be mercifull to vs, he shall put downe our wickednes, and cast all our synnes into the bottome of the sea.

Out of the power of death, sayeth the Lord wyl I deliuer them, yea fro deathe it selfe wyl I redeme them. O death I wil be thy death, O hel, I wil swallowe the vp.

### Examples out of the olde Testamente.

Psal. 120. That holy king and prophet Dauid, beyng fullpe perswaded that is Christe whiche was to come, Sathans head was broken a sunder, synne was vanquished, death was overcome, hel was swallowed, vp y the could nothing hurt that faythfull lamented and sorowed that he continued so long in this vale of misery, & most hartely wished to be deliuered.

Id. 14.

out

out of this prison, and to go vnto the  
 Forde his God.

That godly and auncient father  
 Tobye, knowing that neither synne,  
 death nor hel, can dooe any thinge a-  
 gainst gods chosen people, whiche in  
 Chyulte haue gotten the vyctorye ouer  
 them al, so that they nede not to feare  
 deathe, nor anye thyng to come after  
 this life, prayed to god on this maner.  
 Nowe O Lord deale with me accord-  
 ding to thy wyl, & commaund my Spi-  
 rit to be receiued in peace for moze ex-  
 pedit were it for me to die then to liue

### Sentences out of the newe Testament.

Math. 1. Chyist shall saue his peo-  
 ple from their synnes.

John. 1. Behold the Lambe of God  
 that taketh away the syns of the world.

Rom. 8. There is no damnacion to

the

them that are graft in Christe Iesu.

1. **Act. 1.** Christ came into the world to saue synners.

1. **John. 1** The bloud of Iesu Christ maketh vs cleane from all synne.

**Act. 13.** Thow the name of Christ all Prophetes beare wytnes, that so manye as beleue in hym, shal receyue remission of their synnes.

1. **Cor. 15.** Death is swallowed vp in to victory. Wher is thy sting o death? Where is thy victorie O hell? The sting of death is synne, and the power of syn, is the lawe. But thanks be to God, which hath geuen vs the victory thow our Loyde Iesus Christe.

**Heb. 2.** By death hath Christe put him to flyght that had lordshyp ouer death, that is to saye: the deuell, that he myght deliuer them, whiche thow the feare of death, were al their lyue tyme in daunger of bondage.

**Id. 44.**

**Exam:**



## Examples out of the new Testament.

**Luke. 2.** So sone'as the ancient father Simeon had seene and receiued Christ into his armes, he fearing neither Anne, death, nor hell, shewed hym self ready to depart out of this world and spake with a ioyfull voyce: O Lord nowe lettest thou thy seruante depart in peace. &c.

**Phi. 1.** Blessed Paul knowing that thorow Christe the power of synne, death and hel is so altogether weakened, that they can do the faythfull no harm, wished to be loosened out of this world, and to be with Christ.

Against them that deny the resurrection of the body.

**I**f that old enemy Satan labour to perswade thee, that there is no resurrection

resurrection of the dead, but as þ body  
 returneth to death, so shal it for e-  
 ver continue earth, and neuer receiue  
 life again, noz liue either in gloze or  
 in peace after this presente life, that  
 therfore thou maist liue as thou lust,  
 defend thy self againste his cruell as-  
 sautes with these sentences and exam-  
 ples of the holy Scripture.

### Sentences out of the old Testamente.

1. Ke. 2. The Lord killeth & maketh  
 liue again, bringeth down to þ graue  
 & stretcheth vp again.

Job. 19. I am sure, that mi redeemer  
 liueth, and that I shal rise out of the  
 graue in the latter daye, and that I  
 shal be clothed againe with this skin,  
 & see God in my flesh, yea I my self  
 will beholde him, not with other but  
 with these same eyes.

4. **El. 2.** Those that be dead will raise vp again from their places, and bring them oute of the gates.

**Esa. 26.** Thy dead shall liue, eu with my body shal they rise again. I wake and sing ye that dwell in the du For thy dewe is euen as the dewe herbs, and the earth shall cast oute her them that be vnder her. The earth shal disclose her own blond, and she no more hide the that are slain in he

**Esa. lxxvi.** Your bones shall flourish like an hearbe.

**Eze. 37.** Beholde, saith God, I will put breath into you, that ye may liue. I will geue you synowes, and make fleshe growe vpon you, and couer you ouer with skin, and so geue you by that ye maye lyue and knowe that I am the Lorde. Thus sayeth the Lorde God, behoulde I will open your graues (O my people) and take

**of Virtue.**



all route of your Depulches.

Dani. 12. Many of them that sleepe  
in the duste of the earthe shall awake,  
some to the euertlastinge life, some to  
eternall shame and reprobation.

## Examples out of the old Testament.

heard 3. Re. 17. The Prophet Elias rais  
d from deache vnto life the son  
in her the widowe at Sarepta, whiche is  
Sidon.

4. Regu. 4. Eliseus obtained of  
God a child for his hostesse, which de  
sayeth: and is afterwarde by the prayer  
of Eliseus raised vnto life.

Rede and mark diligentlye the.37.  
chapter of Ezechiel.

e that. **Mac. 7.** A certaine woman byth  
he **Lok. vii.** chyliden were cruele put to  
pen yathe because they woulde not cate  
take viues fleshy, contrary to gods worde

at the commaundement of the kynge  
 The second of the brethren saide vnto  
 to the kynge, thou moste vngacious  
 person puttest vs now to deathe, but  
 the kynge of the world shall rayse vs  
 vp (whiche dye for his lawes) in re-  
 surrection of everlastynge lyfe.

The mother of the viij. chylde  
 sayde thus vnto them: I cannot tel  
 howe ye came in my wombe, for I  
 ther gaue you breath nor soul, no ne  
 lyfe. It is not I that ioynded the me-  
 bers of your bodyes together, but the  
 maker of the world, which fashioned  
 the byrth of man and began all thi-  
 ges. Euen he also of his owne mercy  
 shall geue you breath and life againe  
 lyke as ye now regard not your owne  
 selues for his lawes sake.

Sentences out of the new  
 Testament.



Ma. 23. As touching the resurrection  
of the dead, haue ye not read, what is  
said vnto you of God, which saith I  
am Abrahams God, & Isaac's God  
& Iacob's God, and God is not the God of the dead,  
but of the liuing.

John. 5. The hour shal come in the  
which al that are in the graues shall  
heare his voyce, and shall come forth,  
they that haue done good vnto the re-  
surrection of life, and they that haue  
done euell, vnto the resurrection of  
condemnation. John. 11. I knowe that  
my brother shall rylse agayne at the  
latter daye. 1. Cor. 6. God hath rai-  
sed vp the Lorde, and shal raise vs vp  
by his power. If there be no rising a-  
gayne from death, the is Christ not risen.  
1. Corin. 15. If Christe is not risen,  
vain is our preaching vayne, & youre  
faith is also in vayne.

Rede and commend to memory the  
5th chap.

William Maffers

15. chapter of the first to the Corinthe. The Lorde Iesus shall chaunge our vyle bodies, that they may be fashioned like vnto his glorious body. &c.

1. Tim. 4. I woulde not brethren haue you ignorant concerning them whiche are fallen a sleepe, that ye sorrowe not as other do, whiche haue no hope. For if we beleue, & Iesus christ died and rose again, euen so they also which sleepe by Iesus. wyl God bringe againe with him. Reade forth.

Examples out of the new Testament.

Math. 9. Christe raised from deeth the daughter of a certayne Ruler, the sonne of a certain wydowe and Lazarus with many other. These are euident cramples of our resurrection.

Math. 27. After Christe had geue by the Ghoſt, the graues did open.

ne. the bodies of many sainctes whiche  
ou. pt, arose, & came oute of the graues  
hpo. after his resurrection and came into  
ec. the holy cite & appered vnto many.

hpr. Math. 28. Christ rose agayne from  
thi. death the thyrde daye accordynge to  
e so. the scriptures, and was seene of Ce-  
e n. phas, the of the twelue. After that he  
thi. was seene of mo then fyue hundred  
e al. pethen at ones. &c.

pin. Act. 9. S. Peter rayled Tabitha  
om death. Acte. 20. S. Paule resto-  
ed vnto lyfe a certayne yonge manne  
amed Euticus.

deaf. Math. 22. Christe rebuked the Sa-  
e, th. ures, because thei belueed not the re-  
d La. surrection of the dead.

at eu. Act. 17. The Epicures and Stoic-  
on. es laughed saynt Paule to scozne,  
gene. when he at Athens taught the resur-  
pen. rection of the dead. But he defended  
e doctrine.

Against

*William Mollon  
is my name*

*William Mollon*

*1569*

Against them that denye the  
immortallitie of the soule.

**I**f Sathan or any of his tempt the  
to live at thy pleasure, labouring to  
perswade thee with sophisticall rea-  
sons of carnal imaginations that the  
soule of man is but as the breathe of  
other beastes, and that after the disso-  
lucion of the body it is nothing, nei-  
ther lyueth afterwarde, but hath an  
ende with y<sup>e</sup> body, take hede that thou  
geuest no place to suche wicked and  
moste damnable doctrine, but enarme  
thy self against it with these autho-  
rities of the holy scripture.

Sentences out of the olde  
Testament.

Ge. 1. God created man in his owne  
image, in the image of god created he  
him, male and female created he the

Ge. 2.

on 27uoa n 6 1757 24

Gen. 2. The Lorde God shope man  
 enen dust from the ground, & breathed  
 in his nostrils the breath of life, & Adā  
 was made a living soul.

Psa. 27. I should utterly haue faint-  
 ed, but I beleue verely to see good  
 nes of my lorde in the lād of the living.  
 Lyke as the hearte desireth the water  
 brookes, so longeth my soule after thee  
 O God. My soule is a thirst for God  
 as, euen for the luyng God, when  
 shall I come to appeare before the pre-  
 sence of God?

Eccl. 11. The body shalbe turned  
 aine vnto earth, from whence it came,  
 and the spirit, that is the soul shal re-  
 turne vnto God whiche gaue it.

Map. 2. God made man to be unde-  
 ceayed that is to saye, immortal, yea  
 after the image of his owne lykenes  
 made he hym. The soules of the right-  
 eous are in the hande of God, & the  
 Ce payne



payne of death shall not turne them  
In the sight of the vnwylse they seeme  
to die, and their ende is taken for ve-  
ry destruction, but they are in reaste.

The hope of the faythfull is full of  
immortalitie.

Sap. 5. The righteous shall liue for-  
euermore their reward also is with  
Lorde, and their remembrance with  
higheest. Therefore shal they receiue  
a glorious kyngdome, & a beautifull  
crown of the Lordes hande. Read the  
third, fourth, and fift Chapters of the  
booke of wysdome. Tob. 2. We are  
the chyldre of holy men, and loke for  
the life, which God shal geue vnto  
that neuer turne their faith fro him.

### Examples out of the olde Testamente.

Rum. 16. The holy scripture te-  
steth, that Thore and his Camp

went down quicke into hell, and the  
earth covered them, so that they per-  
ished. By this is it euident, that the  
soules of the wicked or immortal, and  
liue in the paines of hel fyre.

1. Reg. 28. If Saul had not bele-  
ue both the resurrection of the body  
and the immortalitie of the soule, he  
would neuer haue gone about to haue  
had Damiel rayled vp.

2. Reg. 12. When Dauid sawe that  
his child was dead, he wept no more,  
but saide: I shall go vnto him, he shall  
not come again vnto me.

3. Re. 17. Elias prayed for the rays-  
ing vp againe vnto life of his hostes  
onne, saying: O Lord my God, I be-  
seeche thee let y<sup>e</sup> soule of this child come  
vnto hym againe. And he reuiued.

Tob. 2. Whē Tobias was laughed  
at of his elders and kynsfol-  
kes whiche sayde vnto hym, here:

Et. 4. is the

is thy hope for the whiche thou hast  
 done almes and buryed the dead? He  
 rebuked them and said: say not so, for  
 we are the chyl dren of holy men, and  
 loke for the lyfe whych God hath  
 geue vnto theym that neuer toun  
 their fayth from hym.

**Cob. 3.** Again he prayed vnto God  
 on this manner. Now O Lord, deal  
 with me accoꝝdinge to thy wyll, and  
 coꝝmaund my spirite to be receiued  
 peace. For more expedient were it for  
 me to dye then to lyue.

### Sentences out of the new Testament.

**Mat. 10.** Feare not them whiche  
 the bodey but are not able to kyll the  
 soule. But rather feare hym, whiche  
 is able to destroye bothe soule and  
 bodey in hell.

**Luc. 18.** There is no man that he

William  
 Methu is the King

for saken house, either father or mother, either brethren or wyfe, or chyldren, for the kyngdom of Gods sake, whiche shall not receiue muche more in this worlde, and in the worlde to come lyfe euerlasting.

John. 6. This is the wyl of hym that sent me, that euerie one whiche seeth the sonne and belueth on hym, shoulde receiue euerlasting lyfe, and I wyl raise hym vp at the last day.

John. 10. My shepe heare my voice, and I knowe them, and they folowe me, and I geue vnto them euerlasting lyfe, and they shall neuer perishe, neyther shall anye man plucke them out of my hande.

John. 11. I am the resurrection and the lyfe. He that belueth on me, though he were deade, yet shal he liue, and who so euer lyueth and belueth on me, shal neuer dye.

Ec. 14.

John

John. 14. Let not your hart be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I would haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I wyll come againe and receyue you euen vnto my selfe, that where I am, there may ye be also.

John. 17. Father I wyll that they which thou hast geuen me, be with me where I am, that they may see my glory, whiche thou hast geuen me.

2. Corin. 5. We knowe that if our earthly mansiō of this dwelling be destroyed, we haue a building of God, an habitacion not made with handes, but euerlastyng in heauen. Read forth the Chapter.

Colos. 3. When soeuer Christe on life shal appere, then shal you also appeare with him in glory.



1. Cel. 4. The Lorde him selfe shall come down from heauen with a shout and the voyce of the Archangell and trôpe of God. And the dead in Christ shall arise fyrste, then we whiche shall lyue (euen we whiche shall remayne) shalbe caught vp with them also in the cloudes, to mete the Lorde in the ayre. And so shall we euer be with the Lorde. Therefore comfort your selues one another with these wordes.

The spirite or soule is before God a precious thyng and much set by.

1. Pet. 3. Christe was killed as pertaining to the fleshe, but was quickened it the spirite. In which spirite he also went and preached vnto the spirites that were in pryson. &c. Here is manifest that the spirites or soules of mē are immortal and lyue ether in glory or in payne after they be losed from the body.

Ge. iiij.

Exams

## Examples out of the new Testament.

**Math. 22.** When the Saduces denied the resurrection of the body and the immortalitye of the soule. Christe answered the saying: haue ye not red what is wytten? I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the liuing. By this testimony of the holy scripture Christe declareth, that though he Abraham, Isaac, Jacob, and all other of the faithful be dead, as concerninge theyr bodies, yet their soules lyue with God, and are immortall.

**Luc. 16.** The history of the poore manne Lazarus and of the ryche vniuersall glutton, proueth euidently that the soules die not with the body, nor yet sleepe vntill the day of iudgement

ment (as the vngodlye Anabaptistes  
drame) neither are they cast into Purgatorye as the Papistes teache, but  
that the soules of the faythful go immediately after their departure from  
the bodye vnto eternal glory, and the  
soules of the vnfaithfull vnto everlasting  
dampnation, so that the soules  
of all menne are immortall, and lyue  
for euer either in heauen or in hell, in  
glory or in payne.

The parable of the vnrightheous  
huwarde setteth forth also the im-  
mortalitie of the soule, as these wordes  
of Christ do declare. Make you friends  
of the wicked Mammon  
that when ye shall departe hence, they  
may receiue you into everlastinge  
bellying places.

Luc. 7. The soule came agayne to  
the widowes son, to the rulers daugh-  
ter, to Lazarus, to theym that after  
Christes

Christes resurrectiō came out of the graues, to Dorcas, to Eutychus. &c. Whiche thinge declareth manifestly that the soule dyed not with the bodye, but styll lyued and remayned immortal.

Luce. 23. The thefe that hanged on the crosse with Christ, said vnto him. Lord remember me, when thou shalt come into thy kingdome, Christ answered, verely I saye vnto thee, thy daye shalt thou be with me in Paradise. The bodye of the thefe died shortly after & was committed to the earth. The soule of y<sup>e</sup> thefe was in paradise with Christ. The soule therfore liueth and remaineth immortal, or els must Christ be a lyar. But let God be true, and all heretyckes lyars.

Act. 7. S. Stephen beyng at the poynt of death, prayed, sayinge: Lord Iesu take my spirite,

**Phl. i. S.** Paul wished to be loſe-  
ned out of his bodie and to be wyth  
Chriſt. I ſawe vnder the altter, ſaith  
S. Iohn the ſoules of them that wer  
killed for the word of God & for the  
teſtimony whiche they had, and they  
cryed wyth a lowde voyce, ſayinge:  
howe longe ſarpeſt thou O Lord, ho-  
ly and true to iudge and to auge our  
blud on them that dwell on the earth,  
and longe whyte garmentes were ge-  
nen vnto euery one of them. And it  
was ſayd vnto them, that they ſhuld  
reſt for a litle ſeaſon vntyll the num-  
ber of their felowes and brethren, and  
of them that ſhould be kylled as they  
were fulfilled.

**Of the glory of heauen and of  
eueraſtyng lyfe.**

**I**f Satan go forth to tempt thee &  
thou mighteſt loſe the inheritaunce  
of the



of the kyngdome of God, and say vn-  
to thee that thou art a synner and ab-  
hominable liuer, and therfor thy faith  
is frustrate, and thy hope vain in loo-  
kyng for the glozy of heauen, for God  
is a righteous Judge, and rewardeth  
euery man according to his deedes &  
merites, let all these his crafty assaul-  
tes nothing moue nor abash thee, but  
call to thy remembraunce and beleue  
stedfastly, that the heauely kyngdome  
is not geuen thee for thy merytes and  
desertes (for so shouldest thou receaue  
nothing but eternal dampnacion) but  
for the promyses whiche God the fa-  
ther hath made thee in Chrystes blud  
if thou repent and beleue. Therefore  
cast away that ryghteousnes whiche  
the hypocrites chalenge by their good  
woikes, and lay handes on the which  
commeth by faith of Iesus Chyist, so  
canst thou not be deceiued, so can Sa-  
than

than wyne nothyng at thy hande, so  
can it not but come to passe, that thou  
shalt enioye the glozy of heauen the-  
rowe Christ Iesu. And y thou maicst  
doubt nothyng in this behalfe, im-  
pynte these sentences and examples  
of the holy scripture dyligently and  
earnestly in thy mynde.

### Sentences out of the olde Testament.

**Psal. 18.** The Lorde hath saued me  
because it was his pleasure. **Psal. 103.**  
Prayse the lord O my soule & al that  
is within me, prayse his holy name.  
Prayse the Lord O my soule and for-  
get not al his benefites, whiche forge-  
ueth all thy sinnes & healeth all thine  
infirmities, which saueth thy life fro  
destruction and crowneeth thee with  
mercy and louing kyndnesse.

**Esay. 57.** They that put their trust  
in me

In me, shall inherit the lande, and possesse my holy hyll.

Ise. 13. Thy dampnacon (O Israel) came of thy selfe, but thy saluacion commeth of me.

### Examples out of the olde Testament.

That princely prophete Dauid being thorowly perswaded that the inheritance of the glory of heauen and the possession of euerclasting life is the fre gift of god thorow Iesus Christ, & is denyed to none, although neuer so sinful and wretched if they repent, being nothing appalled with his former sinfull liuing, as though he should plucke him from the inheritance of the heauenly kingdom, knew what blessed felicitie & ioyful quietnes the soules of the faithful do enioy after their departure fro the bodies, lamented he that

ried so lōg in this vale of myſtery, and  
no leſſe feruently deſyred to come and  
appeare before the face of god, thē the  
thirſty hearte deſyred to come to the  
water broke.

**Tob. 3.** The Godly auncient. Co:  
by knowing gods exceeding great libe-  
ralitie in the gift of euerlaſting quiet-  
nes after the hūble ſubmiſſion of him-  
ſelfe vnto the Lorde his God, wyshed  
rather to dye thē to liue, and beſeched  
God that his ſpirit might be receiued  
in peace.

### Sentences out of the new Testament.

**Luc. 12.** Feare not litle flocke, for it  
is your fathers pleasure to gyue you  
a kyngdome.

**Roma. 6.** Euerlaſtyng lyfe is the  
gyfte of God thowhe Ieſus Chriſte  
oure Lorde.

**Roma.**

**Rom. 8.** Whome God hath predestinate, them hath he also called, whome he hath called, them also hath he iustified, whome he hath iustified, them also hath he glorified.

**1. Cor. 2.** The eye hath not sene and the eare hath not hearde, neyther hath it entered into the heart of man, what thinges God hath prepared for them that loue hym.

**Ephe. 2.** By grace are ye saued throughe tyme sayth, & that not of your selues. For it is the gifte of God, and cometh not of workes, least anye manne should boaste himselfe.

**Titu. 3.** God saued vs, not for the dedes of ryghteousnesse whiche we wroughte, but for his mercye and lonyng kyndnesse.

**1. John. 5.** God hath geue vs euerynging lyfe, and this life is in his son. Hee that hath the Sonne, hath the lyfe



he that hath not the Sonne of God,  
hath not lyfe.

Apoc. 2. Be faithfull vnto the death  
and I wil geue thee the crown of lyfe.

Apoc. 3. To him that ouercommeth  
wil I giue to sit with me in my seate,  
such as I ouercame and haue sittyen  
with my father in his seate.

### Examples out of the new Testament.

Luke. 2. The reuerente and auncient  
father Symeon being nothyng appa-  
led with the remembraunce of his syn-  
nes, after he had seene and embraced  
Christe in his armes, knowyng hym  
to be the alone Sauour of the world  
shewed him selfe ready, glad and wil-  
lyng to dye, that he myght enioye the  
heavenlye enheritaunce purchased by  
the same Iesus Christe our Lord.

Is

Phy

*Wm Blunt Carter*  
*R. 100 / 100 / 100 / 100*

Phil. 1. 5. Panle beyng fully per-  
swaded that all his synnes were wa-  
shed awaye in Chyistes bloude, despy-  
red to be loosened fro that his moztall  
body and to be with Chyiste.

Virescit wlhere virtus.

Glue the glorie to

God alone.

William Melan

William

Wise for doth on me looke  
I am milia melors booke  
if he me lost & von me fynde  
I hope you to be for fynde  
I take I hope of C. 2. p. 2.  
for to bringe me some again  
if I knowe not wgt it is  
I hope it is I hope  
Bii

# The Letyng and Suffrages.

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God the father of hea-  
uen haue mercye vpon  
vs miserable sinners.

O God the sonne re-  
demer of the worlde:  
haue mercy vpon vs mi-

serable synners.

O God the hely ghost proceedinge  
from the father and the sonne: haue  
mercy vpon vs miserable sinners.

O holy, blessed and glorious Tri-  
nitie, thre persons and one God: haue  
mercy vpon vs miserable sinners.

Remember not lord our offences,  
nor the offences of our forefathers, ne-  
ther take thou vengeance of our sin-  
nes: spare vs good lord, spare thy peo-  
ple, whom y haue redeemed w thy most  
precious blood & be not anger with  
vs for ever.

Fl. 4.

Spare

**Spare vs good Lorde.**

**From all euell and myschief, from  
Anne, from the craftes and assautes  
of the deuyl, from thy wrath, and fro  
euerlasting dampnacion.**

**Good Lorde deliuer vs.**

**From blyndnes of hearte, from  
pride, vayne glorie, and Hypocrisie,  
from enuye, hatred, and malice, and  
all vcharitablenes.**

**Good Lorde deliuer vs.**

**From fornication, and all other  
deadlye synnes, and from all the de-  
ceites of the woorld, the flesh and the  
Deuill.**

**Good Lorde deliuer vs.**

**From lychtenynge and tempeste,  
from plague, pestilence, and famyne,  
from battayle and warther, and from  
Gods daye death.**

**Good Lord deliuer vs.**

**From all sedicion and pryuy con-  
spiracie**

## and Suffrages.

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~~Extracpe from the tyranny of the By-~~  
~~shop of Rome and all his detestable~~  
 enormities, from al false doctrine and  
 heresy, from hardnes of hart, and con-  
 tempt of thy word & cōmaundemēt.

Good Lorde deleuer vs.

By thy mistery of thy holpe incar-  
 nacion, by thy holy natiuitie and cir-  
 cumcission, by thy baptism, fastynge,  
 and temptacion.

Good Lorde delyuer vs.

By thyne agony and bloudy sweat  
 by thy crosse and passiō, by thy preci-  
 ous deathe and buryall, by thy glori-  
 ous resurrection and ascentiō, by the  
 commyng of the holy ghost.

Good Lorde delyuer vs.

In all tyme of oure tribulacion, in  
 all tyme of our wealth, in the hour of  
 death, in the daye of iudgement.

Good Lorde delyuer vs.

We synners do besech thee to heare

**ff. ij.**

**vs. (D)**



vs (O Lorde God ) and that it maye please thee to rule & gouerne thy holy churche vniuersall in the ryght way.

We beseeche the to heare vs. &c.

That it maye please thee to keepe Elizabeth thy seruauit our Quene, and gouernour.

We beseeche the to heare vs. &c.

That it may please thee to rule her harte in thy faythe, feare and loue, & that she may alwayes haue assurance in thee, and euer seeke thy honoure and gloype.

We beseeche thee to heare. &c.

That it may please thee to be her defendour and keper, geuing her the victoꝝy ouer all her enemies.

We beseeche the to heare. &c.

That it may please the to illumina-  
te all Bysshops, Pastoures and my-  
nisters of the church, with true know-  
le dge and vnderstanding of thy word  
and

and that both by their preaching and  
liuinge, they maye sette it foorth and  
shewe it accordingly.

**We beseeche thee to heare. .sc.**

That it may please thee to endue  
the Lordes of the Counsaile, and all  
the noblytye with grace, wysdome  
and vnderstandinge.

**We beseeche thee to heare. .sc.**

That it maye please thee to blisse  
and keepe the Magystrates, geuynge  
thein grace to execute iustice, and to  
mayntayne truthe.

**We beseeche thee to heare. .sc.**

That it may please thee to blisse &  
keepe all thy people.

**We beseeche thee. .sc.**

That it may please thee to geue to  
al nacions vnytte, peace & con corde.

**We beseeche thee. .sc.**

That it may please thee to geue vs  
an harte to loue and dread thee, & by-

**ff. iij. lygently**

figētli to liue after thi cōmaūdemēts  
We beseeche thee. &c.

That it maye please the to geue all  
thy people encrease of grace, to heare  
inckely thy woordes, and to receiue it  
with pure affection, & to bring forth  
the frutes of the spirit.

We beseeche thee. &c.

That it may please thee to byynge  
into the waye of truthe, all suche as  
haue erred and are deceiued.

We beseeche thee. &c.

That it may please thee to streng-  
then suche as do stande, and to com-  
forte and healepe the weake hearted,  
and to rayse vppe them that fall, and  
equally to beate downe Sathan vnder  
our fete.

We beseeche thee. &c.

That it may please thee to succor,  
help, and comforte all that be in dan-  
ger, necessitie and tribulacion.

2008

and Suffrages.

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We beseeche thee. &c.

That it maye please the to pre-  
serue all that trauaile by land or by  
wafer, all women labouring of child,  
all sicke persons and yonge chyldren,  
and to shewe thy pty vppon all pry-  
soners and captiues.

We beseeche thee. &c.

What it may please thee to defend  
and provide for the fatherlesse chy-  
ldren and widowes, and al that be des-  
solate and oppressed.

We beseech thee. &c.

That it maye please thee to haue  
mercy vpon all men.

**We beseeche thee. &c.**

What it may please the to forgiue  
oure enemyes, persecutozs and clau-  
ners, and to tourne they hartts.

We beseeche thee. &c.

That it mai please the to geue and  
reſerue to our vſe the kindly frutes  
of

of the earth, so as in due time we may  
enjoy them:

We beseeche thee. &c.

That it may please the to geue vs  
true repentance, to forgiue vs al our  
sinnes, negligences and ignoraunces  
and to endue vs with the grace of thy  
holy spirit, to amend our liues accord-  
ing to thy holy worde.

We beseeche thee. &c.

Sonne of God: we beseeche thee to  
heare vs.

Sonne of God. &c.

O Lambe of God that takest away  
the sinnes of the worlde.

Graunt vs thy peace.

O Lambe of God that takest away  
the sinnes of the worlde.

Haue mercye vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Ch



## and Suffrages!

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Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art. &c.

And lead vs not into temptation!

But deliuer vs from euil.

O Lord, deale not with vs after  
our sinnes.

Neither reward vs after our iniquities

Let vs pray.

**O** God mercifull Father, that dis-  
piseest not the sighinge of a con-  
trite hart, nor the desire of such  
as be forsoowfull, mercifully assist our  
prayers, that we make before thee in  
all our troubles and aduersities, when  
so euer they oppres vs: And gracious-  
ly heare vs, that those euilles whych  
the craftie and subteltye of the deuyl  
or man worketh against vs, be brou-  
ght to nought, and by the prouidence  
of thy goodnesse, they maye be disper-  
sed, that wee thy seruauntes beyng  
hurt

hurt by no persecutiōs may euer more  
geue thankes vnto thee in thy holy  
church, through Iesu Christ our lord.

**O** Lord arise helpe vs, and deli-  
uer vs for thy names sake.

**O** God we haue hearde with our  
eares, and oure fathers haue declared  
vnto vs the noble workes that thou  
diddst in their dayes: and in the o-  
ld tyme before them.

**O** Lord arise, helpe vs, and deli-  
uer vs for thy honour.

Glorie be to the father, and to the  
sonne, and to the holy ghost.

As it was in the begynnyng,  
nowe, and euer shall be without  
ende. Amen.

From our enemyes defende vs  
**O** Christe.

Graciously loke vpon our afflictions  
Pitifully beholde the sorowes  
oure hartes.

Mercyfullye forgeue the synnes  
of thy people.

Hauourably with mercy heare our  
prayers.

O sonne of Dauid, haue mercye  
vpon vs.

Both nowe and euer vouchsafe to  
heare vs Christe.

Graciously heare vs O Christ.

Graciously heare vs O lord christ

O Lorde, let thy mercy be shewed  
vnto vs. As we do put our trust in the

¶ Let vs praye.

**V**e humbly beseeche thee O fa-  
ther, mercifully to looke vpon  
our infirmities, and for the glo-  
ry of thy names sake, turne from vs  
those euils, that we moste righte-  
fully haue deserued: and graunt that  
all our troubles we maye put oure  
sole truste and confidence in thy  
mercy, and evermore serue thee in pure

repent

renes of lyuynge to thy honoure and  
glozpe, through our only mediator  
and aduocate Iesus. &c.

**A** Almighty God, which hast given  
vs grace at this tyme with one  
accoyd to make our cōmon sup-  
plicatōs vnto thee, and doest promise  
that when two or thre, be gathered in  
thy name, thou wilt graunt their re-  
questes: fulfill nowe (O Lorde) the de-  
syes and petitions of thy seruantes  
as may be most expedient for the, gra-  
nting vs in this worlde knowledge of  
thy truthe, and in the worlde to come  
lyfe everlastinge. Amen.

### ¶ A generall confession.



Lord God almighty, f  
ther of mercy & God of  
al comfort we thy po  
creatures resorte vnto  
the knowledginge an  
confess

and singe our selues before thy glorious  
maiestie, that we are all greuous sin-  
ners, and can of oure selues dooe no-  
thyng but synne. For all oure pyragis  
and uacacions intentes and thoughtes are  
enclyned and disposed vnto euil from  
oure yowthe vp. Oure dampnacion  
cometh of oure selues, the oure sel-  
ues are not able to thynke a good  
thought. It is thou only y dost worke  
in vs both the wyl and the dede. We  
are but earth, and naturally the chil-  
dren of wrath. We of oure selues are  
not vaine, yea lyghter then vanitie is  
our selfe. We can dooe nothyng wythout  
thee, there is not one of vs whole, the  
whole is vnclene, & al our ryghteousnes  
but as a fylthye clothe. We haue  
no more power to dooe good of oure  
selues, then a man of Inde hath pow-  
er to chaunge his skynne, or the lepard  
to chynge his spottes. Now according to thys  
exam



enell and coruupt inclynacion of oure  
 nature so haue we lyued in thoughte,  
 worde and dedde. Dan. 9. We haue  
 sinned, we haue offended, we haue gon  
 back from thy law, and haue not ha-  
 kened vnto thy woorde. Wee haue  
 not loued thee, O Lorde with all our  
 strengthe, with all our heart, with all  
 oure soule, with all our power. Wee  
 haue bene sore transgressours of thy  
 commaundementes, we haue not put  
 our whole trust and confidence only  
 in thee. We haue in our troubles and  
 neede, not sought for help only in thee.  
 We haue not called onelye vpon thy  
 name, but with false confidence, with  
 vayne supersticion, and vnlawfull o-  
 thes, haue we blasphemed thy name.  
 We haue prayed and made intercession  
 vnto stockes and stoones, and made  
 the creatures our aduocates, and made  
 statutes contrary to thy woorde. We

repasce

Amen

## Prayers.

posed our trust and assurance in our  
 owne deedes, and in suche workes as  
 haue bene deuised by mens fantasies  
 besides the scripture. We haue wan-  
 deryd on vaine pylgrymages, offering  
 vp money, candels and tapers to yma-  
 ges, and relikes with suche lyke su-  
 persticion. We haue been slothfull  
 in our busines. We haue not been fre-  
 quent, & diligent in doyng of our duty.  
 Specially on suche dayes as bee ap-  
 poynted for the preachyng of thy  
 worde, we haue not pledd oure selues  
 wholly to learne it, nor occupied oure  
 tyme in prayer, and geuyng of thākes  
 vnto thee. And as touching the loue  
 that we ought to haue vnto all men,  
 and women for thy sake, we haue not  
 bene earnest in at al tymes. We haue  
 not loued our neighbour as our sel-  
 ues. We haue not done as we would  
 be done vnto. We haue bene vngelle,

Gg

vngg

## Prayers.

vnpatient, vnmercifull, froward; angry  
and displeased: we haue reioysed in  
our neighbours hurt and bene ioy of  
his wel fare. We haue bene led with  
falle doctrine, and errours from the  
way of thy truthe. We haue synned  
with our fathers. We haue doone a  
myfte. We haue dealt wickedly. Ther  
fore our moſte deare father which art  
in heauen, for as muche as we haue  
blaſphemed thee & not ſought alwaye  
the glory of thy name, graunt now  
that from henceforth thy name maye  
be ſanctified & halowed in vs. Graunt  
now that thy kyngdome maye come,  
and that in ſteade of synne and er  
roure, thou onely mayeſt raigne in vs.  
graunte now that oure wyll may be  
conſortable vnto thynne, and that in  
all aduerſitye we maye bee hartely  
wel content to ſuffer thy wil to be done  
in vs. Graunt now, that we be neuer  
deſtroyed.

## Prayers.

best fynde of oure dayly fode, but that  
 we may all waye be nourished wyth  
 thy worde in oure soules, and haue  
 suche a competent luyng in this life  
 as is necessary for our body. Graunte  
 now that we may euen from our here  
 rotes, forgyue one another all maner  
 of trespasse, as thou for Iesu Christes  
 sake thy Donne, haste mercifully for-  
 geuen vs Graunte now that wher the  
 worlde, the deuell, and oure owne  
 fleshe, both dayly teinpt and pzooue  
 vs to sin, we may thow the strength  
 be able to resist all their teinptacions  
 Graunte now that thow we thy helpe,  
 and grace we may be deliuered fro al  
 euil, fro al daunger, a patell of soule  
 and body, from al synne, hel, and dam-  
 nation, from al pryde, and enay, from  
 all wyche, and faultfulnesse, from  
 all vncleynesse, vnnaturable, and

Ex. ii.      Ps. lxxv.

Robert Becon  
 of Wyndesore

## Prayers.

Althy lyming. Graunt now, that from henceforth we may be contente with suche fatherlye provision as thou hast made for vs already, graunt now that we may be temperate in eatinge and drinke. And of so honest, and cleenly conuersation, that we geue no man occasion of euell. Graunt now that in stead of our olde fayned workes, we may be occupied with suche frutes of thy holy spirite as thy worde maketh mencion of. Graunte now, that according to the wholsome monition of thy blessed apostle Peter and of al the scripture besyde, we may be faythfull, true and obedient vnto the kyng our soueraigne Lorde & supreme head immediately vnder Christ. And not onlon vnto all suche officers as be sent of hym, but also vnto all such wholsome lawes and iniunctiōs as by his autoritie be made, for transgressors.



## Prayers.

quiltyte & wealth of vs his subiectes.  
 Graunt now that we al may encrease  
 in the knowledge of thee, that our  
 youth may be brought vp in vertue,  
 that children may obey their fathers  
 and mothers, that seruauntes may be  
 true to their maisters, that landlorde  
 may be gentle to their tenauntes, that  
 husbandes may be louing to ther wy-  
 ues, and wyues like wyse to their hus-  
 bandes, that men maye keepe their  
 householde in the feare and knowledge  
 of thee, that ydle people maye be sette  
 to laboure, and that all suche as be  
 poore in deede, may be wel and louings-  
 ly provided for. Graunt that for the  
 loue of thee we may fede the hungry,  
 gyue drinke to the thursty, clothe the  
 naked, gyue ledging to theim that be  
 harbourlesse, bury the dead, visyte the  
 that be in pryson, and help such as be  
 sycknesse. Finally, graunt now most

## Prayers.

merciful father, that whatsoeuer thou  
forbiddest, we may forbear it, & what  
soeuer thou commaundest, we may e-  
uery one in his calling perfourme the  
same, & so continue in thy seruice tyll  
our liues end, y<sup>e</sup> al our thoughts, wo-  
rdes & dedes may redound vnto y<sup>e</sup> glo-  
ry of thee, now and euermore. Amen.

**T**hankes be geuen to God,  
Obedience vnto our Prynces,  
loue to cure negh-  
bours.

For the Cytie or towne wherein  
tho dwellest.

**E**xcept thou (O merciful lord God  
almighty) keepe the Cytie, the  
watchemen wake but in vayne that  
kepe it. Therfore O Lord God, sende  
thy holy spirite in the hartes of them  
whiche rule our citie or towne, to the  
intent that wee with them, and they  
with

## Prayers.

With vs, maye lyue in thy Godlye  
 feate, so that it may go well with vs.  
 And suffer vs not good Lorde to put  
 our trust any more in worldly power,  
 as money, horse, weapons, artillerye,  
 gunnes or stronge walles, but muche  
 rather in thee, which art a defender of  
 al them that put their whole affiance  
 and trust in thee.

For Kynges, Princes, and  
 Rulers.

**O** Lorde of Lordes Iesus Chyiste  
 thou arte an example & glas of  
 myrrour of the which gouerne &  
 beare rule of realmes, countreies & citis  
 whō they ought to folow, for thou art  
 the best and the wysest, and therefore  
 canst thou not erre nor doe any other  
 thyng but well. Watche with thee  
 light of thy clerenes, and with the fire  
 of thy loue, to kyndle the hartes of all

Ec. liij.

Suche

## Prayers.

Such as thou through thy Godly providence hast instituted and ordayned to be rulers over the people, to the intent that they through thee as by a forgoing lyght, may se and perceyue what is best to be doone, and fulfill the same and that they takynge thee alwayes for a sure marke of their eye do not that thinge which only seemeth good in their syghte, but that whiche may be to thy honour, to our profite, and to their health and saluacion, to the intent also that they may iustly & duely ministe, and execute their office geuen vnto them of thee, so that we with them and they with vs, may lead a peaceable, vertuous and quiet life. So be it.

When thou goest to thy labour or worke.

A mooste

## Prayers.

**O** Most kynde and gentle heauenly father, thou knowest and hast also taughte vs howe great the weakenes of man is, so that no man (without thy Godly helpe) can do nothing. Thus vouchesafe to sende vs thy holy spirit, that he may strengthē, styre and moue oure vnderstandyng and reason in al thinges, that we this day outwardlye shall goo about and take in hande, or of that we inwardly shall thynke or haue in mynde, to the intent that it may be done to thy glorye and to the profite of oure neyghboure. So be it.

## A prayer for a Godly lyfe.

**I**t greatly greueth vs. O merciful father and euerlasting God, that we thow we the greuous and continual assaultes of oure ennemies are not able to passe ouer oure yeares in this worlde



## Prayers.

Woꝛlde with suche puritie of lyfe, as  
we ought, and as thou requirest of vs  
Merely we are on euery parte so be-  
seged and compassed round aboute of  
oure aduersaries, that scarcely at any  
time we canne be free from their pesti-  
ferous and deadly dartes, nor yet ha-  
ue so muche respite as once to breath  
towards true Godlines. Oh moste lo-  
uing Hoꝛde thou art oure father and  
we thy chyldren: conuenient therfore  
is it that we thy chyldren represente  
and openlye declare in oure conuersa-  
cion the manners of thee our father.  
Thou art good, gentle, louing, chari-  
table, mercyfull, patience, longe suffer-  
ynge, holy, ryghteous, faythful. &c.  
It therfore becommeth vs thy chyl-  
dren in our lyuynge to practise good-  
nes, gentlenes, loue, charitie, mercye,  
pacyence, longe sufferynge, holynesse,  
ryghteousnes, fayth, &c.

**John**

## Prayers.

John. 13. Thou hast geuen vs an ex-  
 ample that euen as thou haste doone,  
 so we lyke wyse should do. If we saye  
 we dwell in thee, we ought to walke  
 as thou hast walked. 1. John. 3. For  
 thou hast called vs, not to vncleannes  
 but vnto holynesse. 1. Tess. 4. Thou  
 haste deliuered vs from the power of  
 oure ennemyes, that we beyng with-  
 out feare, shoulde serue thee in holy-  
 nesse and ryghteousnes all the dayes  
 of oure lyfe. 1. John. 1. The bloude of  
 thy sonne Iesu Christe hath clen-  
 sed vs from all synne, not that we shoulde  
 contynue in darckenesse, but rather  
 walke in the lyghte, as thou arte in  
 the lyghte. Thy louyng kyndnesse  
 hath appeared vnto all menne, not  
 that we shoulde folowe vngodlynesse  
 and worldly lusts, but that we shoulde  
 lyue soberlye, ryghteouslye, and gode-  
 ly in this present worlde. Ephe. 1.

Thou

## Prayers.

Then diddest chose vs in Chyriste before the foundations of the worlde were layde, that we shoulde be holy & without blame before thee thowghe hym. Ephe. 2. We are thy workman-  
shyp created in Chyrist Iesu vnto all good workes whiche thou ordaynest afore that we should walke in theim. Forasmuche then as all the benefites whiche thou haste bestowed vpon vs, are geuen vnto this ende, that wee should walke worthy of thy kyndnes, represente thy manners in our cōuersacion, mortifie the flesh and the lustes thereof, haue nothing to do with Satan, nor the worlde, but leade a good garnished ful of good workes, and in all poyntes fashioned after the rule of thy blessed wordes, we moste hartely praye thee to endue vs with thy holy spirite, whiche may take awaye our stony hert, & giue vs a newe fleshe and  
soft

## Prayers.

Soft heart, hyl that olde manne in vs  
 whiche is corrupte thozowe deceptua-  
 ble lustes, and fashion in vs that new  
 man which is made after thy Image  
 and lyknes in righteousnesse & true  
 holynes. Suffer vs not to gyue ouer  
 our selues agayn vnto our old lustes  
 and cōcupiscences wherwith we were  
 led when we knewe not thee nor thy  
 Sonne Christ, but euen as thou which  
 haste called vs arte holy, so lykewyse  
 graunt that we may be holy in al our  
 conuersacion. O mercifull God, not  
 the hearers of thy lawe but the fulfil-  
 lers of it shalbe iustified before thee.

Mat. 7. Neither shal euery one that  
 sayeth vnto thee: Lorde Lorde, enter  
 into thy kyngdome of heaue, but they  
 that do & wil of thee our father, which  
 art in heauen. To confesse thee with-  
 out mouth, and to deny thee with out  
 dedes, wo, hech rather sure dampna-  
 tion.

## Prayers.

eternall then saluacion. For the true knowledge of thee consisteth not in talking, but in working, not in favouring, but in following, not in loving, but in living. Math. 21. To promise thee by mouth, that we wyl worke in thy vyneyarde, and yet work nothing at all, declareth not vs to be thy sones but rather bastarides. To brag of the iustification of faith and not to bring forth the frutes thereof to glory in the merites of thy sonne Christe, in his blood, death and passion, & not to lyue worthy in his kyndnesse, to professe thy holy gospel, and not to walke according to the doctrine thereof, to be baptysed in thy name and not to moue our members whiche are of this earth, nor to walke in a new lyfe, to be partakers of the beuine mysteries, and not to be made one spirit with thee, what availeth it? We are thy frendes, if we



## Prayers.

Doe those thinges that thou commaundest vs. We are thy seruantes, if we be obedience to thy wyll. We are thy sones, if we honour and reuerence thee according to thy worde. We seeke thy glory, if we attempte nothing, wherof thou shouldest be dishonoured. Leading a lyfe conformable to thy blessed wil, we shall prouoke the very ennemyes of thy truthe to praise the: but contrarie wyse, thou shalt be euell spoken of. Graunte therefore wee beseeche thee, that oure lyfe maye aunswere to oure professyon: and that the lychte of oure good woorkes maye so shyne before men, that they seying our godly conuersacion, may gloryfy thee our heauenly father. Amen.

A short prayer to be sayd at the receiuing of the mystery of Christs body at the holy communion.

¶ hea:

## Prayers.

**O** Heauenly and blessed father, I  
 render vnto the most hartly tha-  
 kes for al thy benefites, whiche  
 thou hast shewed vnto me moſte wret-  
 ched ſinner, but ſpecially for that moſt  
 ſweete ſmellyng ſacrifice, whiche thy  
 onely begottē ſonne offered vnto thee  
 on the aulter of the croſſe, by geuyng  
 his moſte pure and vndefyled bodye  
 vnto the death for the redemption of  
 mankynd, in the remēbrance wherof  
 according to thy welbeloued ſonnes  
 ordinaunce. I now receiue this holy  
 bread, moſte entierly beſecheyng, that  
 I may both be partaker of the merits  
 of thy deare ſonnes body breakyng,  
 and alſo leade a life worthy of ſo great  
 a benefite vnto the glory of thy name  
 Amen.

**A** prayer to be ſayde at the recei-  
 uing of the miſte ry of Chyiſtes  
 blond in the holy cōmuniō.

O bleſſed

*Lane*

Papers. 7

**O** Blessed and mercifull father thy  
loue toward me synfull creatur  
is so excedding great & vnspreas  
keable, that I cannot but geue vnto  
thee mooste humble thanks, namelye  
for y<sup>e</sup> shedding of y<sup>e</sup> most precious bloud  
of thy deare sonne Iesu Christ, by the  
vertue wherof thy wrathe styred vp  
against me wretched synner, is paci  
fied, my raunsome is payde, the lawe  
is fulfilled, my enemies are overcome  
and put to flight. In remembraunce  
of this so noble a victorie and of so  
great a benefite, I am come vnto this  
thy table. O merciful father to drinke  
of this cup, desyring thee that as my  
outward man is comforted by the dyn  
kyng of this wyne: so likewise my  
inwarde man may be comforted and  
made strong by true faith in the pre  
cious bloud of thy mooste deare sonne.  
O Lorde & my heauenly father, geue

20

19E

**Papers.**

me thy holy spirit, which may so rule  
and gouerne my heart, that I neuer  
be vnchanceful nor forgetful of this  
thyne excceeding great kindnes, but  
so trayne my lyfe accordynge to thy  
blessed wyll, that whatsoeuer I dooe  
speake or thynke may be vnto the glo  
ry of thy blessed name, and the health  
of my soule: thow we Iesu Christ our  
Lorde. Amen.

**F**or all them whiche lye in  
the extreme panges of death  
or otherwyse.

**O** pitiful phisician & healer bothe  
of soule & bodye, Christe Iesu  
vouchsafe to cast thyne eyes vp  
on thy poore sinful creature. R. Who  
lyeth here captiue, and bounde with  
tykenes, turning his weaknes to thy  
gloze and to his health. And vouches  
safe good lord, to sende him patience  
suffer

27. 11. 18. 18. 18. 18.

**A Morning prayer:**

sufferance, that he maye steadfastly continue to the end, & that he may with a true and perfecte fayth, fight manfully agaynst all temptacions of the deuyl, wch he may no longer continue. So be it.

**A confession for all people to  
say in the Mornynge.**



**O** Mercyfull and most louing father whose loue is infinite, whose mercye endureth for euer, we synnefull creatures, trustynge in thyne vnspeakable goodnes and loue towards vs, do appeare this mornynge before thy diuine maiestie, moke lowly confessing our manifold synnes, and innumerable transgressions of thy commaundementes, and fatherly wyll.

Th. 4.

Against



## A Morning prayer.

Against thee only, against the (O Lord)  
haue we sinned, therefore we cōfesse our  
sinner we knowlege our offenses, we  
accuse our selues vnto thee O mercie-  
full Lord, and wyl not hide our vn-  
ryghteousnes. We fynde in oure sel-  
ues nothinge but ignorance of thy  
will disobedience, mistruste doubtful-  
nes in thy goodnes, and incredulitie,  
hatred, and contempt of all spirituall  
thynges, selfloue, confidence in oure  
selues and feruent lustyng after car-  
nall thinges of this worlde. And this  
tree of our corrupte nature, bringeth  
forth continuallye in vs none other  
frute, but rotte, and vnlawful workes  
of the flesh, in thoughtes wordes and  
deynges, vnto condēpnation. Where-  
fore, we humbly beseeche thy fatherly  
goodnesse, euen for thy sonne Iesus  
Christes sake, whome thou haste set  
forth for a purchaser towarde vs of  
mercy.

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9

## A Morning prayer.

mercy, through fayth in his bloud: to make our hartes cleane, take awaye our stony hartes, and geue vnto vs a true and a liuely faythe, whiche shall worke continually by loue, through Christ. Haue mercy vpon vs, forgive vs our sinnes, for thy sones sake, certifie our conscience of remission of the same, by thy holy spirit, by whose operation, so mortifie in vs our old man, the whole body of synne that we continually dying vnto sinne, may walke in newnesse of lyfe, to the glory of thy name, through Iesus Christ our lord. So be it.

Then saye this. 86. Psalm  
tretable.

**B**ow down thine eare (O Lord) and  
hear me, for I am poore & in misery.  
O preserve my soule, for I am holy,  
my God saue thy seruaunt, that putteth  
his trust in thee.

Ps. 86.

Be

## A Morning prayer.

Be mercifull vnto me (O Lord) for  
I will call dayly vpon thee.

Comfort the soule of thy seruante  
vnto thee (O lord) do I lift vp my soul  
For thou Lord art good and graci-  
ous, and of great mercy vnto al them  
that cal vpon thee.

Geue care Lord to my prayer, & p-  
der the voyce of my humble desyes.

In the tyme of my trouble I will cal  
vpon thee, for thou hearest me.

Among the Gods there is none like  
vnto thee (O Lord) there is not one  
that can do as thou doest.

All nations whome thou hast made  
shall come vnd worship thee, O lord:  
and shall glorify thy name.

For thou art great and doest won-  
derous things, thou art God alone.

Teache me thy way (O lord): I will  
walke in thy truth: O knit my hearte  
vnto thee, that it may feare thy name

I will

## A Morning prayer.

I will thanke thee, O Lorde my  
God, with al my heart, and wil praise  
thy name for ever.

For great is thy mercy toward me  
and thou hast deliuered my soule fro  
the nethermoste helle.

O God the proud are ryfen against  
me, and the cōgregacions of naughty  
men haue sought after my soule, & ha-  
ue not set thee befoze their eyes.

But thou O lord God art ful of co-  
passion & mercy, long suffering, plente-  
ous in goodnes and truthe.

O turne thee then vnto me, & haue  
mercy vpon me, geue thy strength, vnto  
þe seruāt, & help þe son of thyn hādman.

Wher some tokē vpo me for good  
that they which hate me may se it, &  
be ashamed, because thou Lorde hast  
helped me, and comforted me.

Glorie be to the father, & to the son  
and to the holy ghost.

¶ Ps. 144.

¶ Ps

## A Morning prayer.

As it was in the beginning, is now  
and euer shalbe worlde. &c. Amen.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Then say the Crede and the  
Lordes prayer. &c.

Lorde shewe thy mercy vpon vs.

And graunte vs thy saluacion.

O Lorde saue thy people.

And mercifully heare vs when we  
call vpon thee.

Indue thy ministers with ryghte-  
ousnesse.

And make thy chosen people ioyful.

O Lorde saue thy people.

And blesse thine enheritaunce.

Giue peace in our time O God.

Because there is none other that fight  
teeth for vs, but only thou O God.

O god make cleane our harts with vs

And take not thy holy spirit from vs.

Let



## A Morning prayer.

Let vs praye.

**O** God whiche art autor of peace  
and lover of concord, in know-  
ledge of whome standeth our e-  
ternal lyfe, whose seruice is perfecte  
freedome: defende vs thy humble ser-  
uantes in al assautes of our enemies  
that we surely trusting in thy defence  
may not feare the power of any aduer-  
saries, throughte the myghte of Iesu  
Christe our Lorde. Amen.

**O** Lorde our heauenly father al-  
mighty & everlasting god, which  
hast safely brought vs to the be-  
ginning of this day: defend vs in  
the same with thy mighty power, & graunt  
that this day we fal into no sinne ne-  
ther run into any kynd of danger, but  
that al our doynge may be ordred by  
the gouernance, to do alway that is  
righteous in thi sight, through Iesus  
Christe our Lorde. Amen.

God

**G**od preserve Quene Elizabeth  
God destroy al her enemies. God  
preserve her most honorable coun-  
cellers, God aid the clargye with hye  
spirit in setting forth of his truth, god  
preserve al the nobility of this realme,  
al the commons of the same. God defend  
the fauourers of the gospel. God chaunge  
y hartes of our enemies, & send them  
better mind. The power of god destroy  
Antichrist withal his wicked kingdome.  
God sende the gospel a ioyful & a free  
passage throughout the whole world.  
God send vnto al degrees such grace  
that they may walk worthely in their  
vocation and calling. Amen.

The peace of God, which passeth all  
vnderstanding, kepe our hartes & mindes  
in the knowledge and loue of God,  
of his sonne Iesus Christ our Lord.  
And the blessing of God almighty, the  
father, the sonne, the holi ghost be  
amongst vs, and remain with  
vs alway. Amen.

*From the  
Bible*

# A Table to finde the Principal matters contained in this booke.

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**A**

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Against Idolatry.

Against infidelitie or misbelief.

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Against the heresy of them, which hold that Iesus Christe the son of God, toke no flesh of Marye his Mother.

Against the grosse and fantastickall opinion of the Papistes, whiche ascrime, that Christes naturall body

*in the Libr. of the  
of the Jacobus*

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Henry VIII & Edward VI



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*Deo soli gloria.*

Imprinted at Lon-  
don by Ihon Dape,  
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gate, beneath S.  
Martins.

Cum priuilegio ad impri-  
mendum solum.

*R. [illegible] [illegible]*

Becon, T.